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A

# SANSKRIT PRIMER:

BASED ON THE

LEITFADEN

FÜR DEN ELEMENTAR-CURSUS DES SANSKRIT

OF

PROFESSOR GEORG BÜHLER

OF VIENNA

BY

EDWARD DELAVAN PERRY,

OF COLUMBIA COLLEGE, NEW-YORK.



BOSTON:

GINN AND COMPANY

1885.



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**FROM**

**Prof. James R. Jewett**

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## Preface.

In the preface to the work\* of which the following is a revision, Prof. BÜHLER writes as follows:

"The following *Leitfaden* was written last winter [1881—82], and, printed in manuscript form, was used in the instruction of quite a large number of scholars. It is based upon the purely practical method of Sanskrit instruction, which was introduced at HAUG's and my own instance into the Indian secondary schools, and has become established there by means of R. G. BHĀṆṢĀRKAR's text-books. The attempt to transfer this method to European universities is justified by the practical success which, as my experience shows, is to be gained thereby. For I have found that beginners master the first difficulties of Sanskrit very rapidly, and that learners take the most lively and continued interest in the study, if opportunity for activity on their own part is given them from the very first, and they are introduced at once into the living language. Moreover, the question of economy of time is made the more weighty by the fact that the elements of Sanskrit form an

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\* *Leitfaden für den Elementarcursus des Sanskrit; mit Uebungsstücken und zwei Glossaren. Von GEORG BÜHLER. Wien, 1883.* — I have translated above a little freely.



important aid to students of Classical and Germanic Philology, yet to a large number of such are accessible only when the subject can be mastered in a short time. On the other hand, the disadvantages necessarily entailed by the purely practical method may readily be removed later by a short methodical exposition of the grammar . . . . . The verses in the exercises are taken chiefly from BOEHTLINGK's *Indischen Sprüchen*; the sentences are in part derived from various Sanskrit works, or modelled after passages contained in them. To the last lessons no Sanskrit exercises have been appended, since the reading of the *Nala* or of some other easy Sanskrit work may very well be begun as soon as the formation of the perfect has been learned."

After using the *Leitfaden* for some time in the instruction of a class, I was convinced of its great merits as a practical introduction to the language; while on the other hand it seemed very unfortunate that it held throughout to the native system of grammar, which, since the appearance of Prof. WHITNEY's work, we in America at least have learned to distrust. Under these circumstances it seemed advisable to attempt a combination of BÜHLER's practical exercises with WHITNEY's theory; and to this end the book has been really rewritten. An introduction has been added, giving a general view of the structure of the language; the exercises have been pruned here and there, chiefly to remove forms which seemed too unusual or doubtful to have a just claim on the beginner's memory; and the number of lessons has been reduced from forty-eight to forty-five, by condensing the description, needlessly full for beginners, of the aorist, precative, and secondary conjugations. I have endeavored to retain nothing but what would supply the real wants of those for whom the book is de-

signed; yet here and there, having in mind those who may take up this study without a teacher, I have added explanations which I should otherwise have left for oral communication by the instructor.

A detailed explanation of the changes in the grammatical part of the book would require too much space to be given here. They may be summarized in the statement that I have striven to remove all forms at present "non-quotable". In the explication of the rules I have sought to be brief, but never to the sacrifice of clearness. In very many cases not only the substance but also the words of Prof. WHITNEY's rules have been incorporated into those of the Primer, which was done with his sanction. It seemed quite needless to designate all such borrowings by quotation-marks.

Many acknowledgments are due to those whose aid has made possible the appearance of the work. Prof. BÜHLER's ready generosity in consenting to the rendering of his book into a very different form from that which he gave it deserves most grateful mention. To Prof. WHITNEY I owe deep gratitude for many valuable suggestions; he was kind enough to look over the work in manuscript, and, later, to put at my disposal the advance sheets of his invaluable collection of verb-forms. To Prof. LANMAN I am equally indebted; as well for many useful hints as for the arduous task of looking over proof-sheets, which he imposed on himself with characteristic readiness. My pupil, Mr. A. V. W. JACKSON, assisted me not a little in the compilation of the Glossaries. My acknowledgments are also due to the printers, GEBR. UNGER (TH. GRINN) of Berlin, for the careful manner in which their part of the work has been done.

From V. S. ARTE's "Guide to Sanskrit Composition" I have derived occasional examples.

The appearance of the book has been delayed considerably beyond the date originally planned for it. The printing was begun in November last, but was interrupted by my illness, and a resulting stay of considerable length in the West Indies.

I shall esteem it a favor if any who may use this book will notify me of misprints or inaccuracies of any sort which they may remark.

Berlin, August 1885.

E. D. P.

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**Appendix.**

Hindu Names of Letters. — Modern Hindu Accentuation of Sanskrit.

## Suggestions for using the Primer.

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The Primer can be finished by earnest students in sixteen or seventeen weeks, reckoning three lessons per week, with here and there an hour for review. After that LANMAN's Sanskrit Reader, an introduction to which this work is partly intended to be, should be taken up. Students are strongly recommended to provide themselves with WHITNEY's Sanskrit Grammar at the outset.

It seemed advisable to leave the Introduction undivided into lessons, as different teachers may prefer to impart the alphabet, etc., to their scholars at different rates of speed. Some of the exercises for translation may be found rather too long to be completed in one lesson. In such cases it will probably be better, after requiring the translation of only so many sentences as the pupil may reasonably be expected to master in the preparation of one day's lesson, to proceed directly to the next lesson in the following hour, leaving the untranslated sentences for a review.

The vocabularies prefixed to each exercise are not exhaustive, since words which have been treated of immediately before are sometimes omitted from them. The glossaries at the end of the book will, it is hoped, be found complete for the exercises; but the meaning of compound words must in most cases be learned from their elements; and proper names have often been omitted, their Sanskrit forms being discernible from the transliteration.

The table of contents in systematic grammatical arrangement is designed to facilitate the finding of any desired article; it may also be found useful as an outline for a rapid grammatical review.

**Arrangement of Vocabularies.** The vocabularies are arranged

in strict alphabetic order (see below). All nouns, whether substantives or adjectives, are given in the stem-form. All verb-forms are placed under the root; prepositional compounds of verbs likewise, and not in the alphabetic place of the preposition. Of verbal adjectives and nouns, some important ones have been given in their alphabetic places, but the meaning of most of them must be learned from their respective roots. Pronouns are given generally in the form of the nominative.

**Alphabetic Order.** The alphabetic order is that given in § 1, but the following points are to be noticed here:

The *visarga* stands next after the vowels; but a *visarga* regarded as equivalent to a sibilant and exchangeable with it has the alphabetic place of that sibilant.

The sign *ñ*, representing "the *anusvāra* of more independent origin", has its place before all the mutes etc.; thus *dañç* and *dañçrā* stand before *dakṣa*.

The sign *ṁ*, representing an assimilated *m*, is placed according to its phonetic value. 1. If *ṁ*, resulting from the assimilation of *m* to a semivowel, sibilant, or *h*, represent a nasal semivowel or *anusvāra*, then its place is like that of *ñ*. Thus *pṁs* comes before *puṇya* and *sañçaya* before *sakṛt*. 2. But if *ṁ* be the product of *m* assimilated to a mute, representing *ṁ*, *ṁ*, *ṁ*, *ṁ*, or *m*, then its place is that of the nasal so represented.

# Introduction.

## Alphabet.

1. Sanskrit is commonly written in what is called the *Devanāgarī* alphabet. The characters of this, and the European characters which will be used in transliterating them, are as follows:

### Vowels.

		short	long
simple	palatal	अ a	आ ā
	labial	इ i	ई ī
	lingual	उ u	ऊ ū
	dental	ए e	ऐ ai
diphthongs	palatal		ए० ऐ०
	labial		ओ० औ०
Visarga ः ḥ :			
Anusvāra ँ ṁ or ṃ.			

### Consonants.

		surd	surd asp.	sonant	sonant asp.	nasal
<i>Anterior</i> <i>Mutes</i> <i>Oral</i>	guttural	क k	ख kh	ग g	घ gh	ङ ṅ
	palatal	च c	छ ch	ज j	झ jh	ञ ñ
	lingual	ट ṭ	ठ ṭh	ड ḍ	ढ ḍh	ण ṇ
	dental	त t	थ th	द d	ध dh	न n
	labial	प p	फ ph	ब b	भ bh	म m

Semivowels	{	palatal $\text{य y}$	lingual $\text{र r}$
		dental $\text{य l}$	labial $\text{व v}$

Sibilants: palatal  $\text{श s}$ ; lingual  $\text{ष s}$ ; dental  $\text{स s}$ .

Aspiration  $\text{ह h}$ .

2. The above order is that in which the sounds are catalogued by native grammarians; and European scholars have adopted it as the alphabetic order, for dictionaries, etc. The writing runs from left to right.

3. The theory of the *devanāgarī* mode of writing is syllabic and consonantal. That is, it regards as the written unit, not the simple sound, but the syllable; and further, it regards as the substantial part of the syllable the consonant (or the consonants) preceding the vowel — this latter being merely implied, as is the case with short  $\text{अ a}$ , except when initial, or, if written, being written by a subordinate sign attached to the consonant.

4. Hence follow these two principles:

A. The forms of the vowel-characters given above are used only when the vowel forms a syllable by itself, or is not combined with a preceding consonant: that is, when it is initial, or preceded by another vowel. In combination with a consonant, other modes of representation are used.

B. If more than one consonant precede a vowel, forming with it a single syllable, their characters must be combined into a single character.

5. According to the Hindu mode of dividing syllables, each syllable must end in a vowel, or *visarga*, or *anusvāra*, except at the end of the word; and as ordinary Hindu usage does not divide the words of a sentence in writing, a final consonant is combined into one syllable with the initial vowel or consonant of the following word, so that a syllable ends in a consonant only at the end of the sentence.

Thus the sentence *kṣetreṣu siktābhir meghānām adbhir dhānyam prarūḍham* — 'by the water which drops from the clouds upon the fields the grain grows tall' — would be considered as consisting of the syllables *kṣe tre ṣu si ktā bhi rme ghā nā ma dbhi rdhā, nyam pra rū ḍham*. Each of these syllables would be indicated by a single group of signs, without any reference whatever to the division of the words composing the sentence; and the syllables are always written independently, with more or less closeness of approach; either like this:

चे चे पु सि त्ता मि मे घा ना म न्नि धा न्यं प्र ण ड म् — or thus: चेचेपु-सित्ताभिर्मेघानामन्निधान्यंप्रण्डम्.

6. In Sanskrit works printed in Europe, the common practice is to separate the words so far as this can be done without any alteration of the written form. Thus, इन्द्राय नमः *indrāya namaḥ*; but तत्सवितुर्वरेण्यम् *tat savitur vareṇyam*, because the final त् *t* and र् *r* are not written with their full forms. But some few works have been printed, in which, by a free use of a sign called *virāma* (see below, § 8), the individual words are separated. In transliterated texts there is no good reason for printing otherwise than with all the words separated.

7. Under A. Vowels combined with preceding consonants are written as follows:

1. *a*: Short *a* has no written sign at all; the consonant-sign itself implies a following *a*, unless some other vowel-sign is attached to it (or else the *virāma* — see below, § 8). Thus the consonant-signs given above are really the signs for *ka, kha, ca, cha*, etc. (as far as ह *ha*).

2. *ā*: का *kā*. चा *cā*. धा *dhā* etc.

3. *i* and *ī*: कि *ki*. पि *pi*. धि *dhi*. — की *kī*. पी *pī*. धी *dhī*.

The hook above, turning to the left or to the right, is historically the essential part of the character, having been originally

the whole of it; the hooks were only later prolonged, so as to reach all the way down beside the consonant. Observe that the *i*-hooks and the *u*-hooks, respectively above and below the line, are analogous in turning to the left for the short vowel and to the right for the long.

4. *u* and *ū*: कू *kū*. चु *cu*. बू *bū*. — कू *kū*. चु *cū*. भू *bhū*. Owing to the necessities of combination, consonant and vowel-sign are sometimes disguised; thus, दू *dū*, दू *dū*; रू *rū*, रू *rū*; हू *hū* or ऊ *hū*, हू *hū*.

5. *r* and *ṛ*: कृ *kṛ*. प्रृ *prṛ*. — कृ *kṛ*. नृ *nṛ*. With the *k*-sign, the vowel-hook is usually attached to the middle; thus, कृ *kṛ*.

6. *ḷ*: कू *kḷ*.

7. Diphthongs. *e*: ऐ *kai*. ऐ *pe*. ऐ *ye*. *ai*: कै *kai*. कै *dhai*.  
*o*: ओ *ko*. ओ *bho*. औ: औ *kāu*. री *rāu*.

In some printed texts the signs for *o* and *āu* are separated, the *o* or *ā* being placed over the consonant-sign, and not over the perpendicular stroke; thus, कै *ko*, कै *kāu*.

8. A consonant-sign may be made to signify the sound of that consonant alone, without an added vowel, by writing beneath it a stroke called the *virāma* ('rest', 'stop'); thus, कृ *k*, कृ *k*, कृ *d*. Strictly, the *virāma* should be used only at the end of a sentence; but it is often used by scribes, or in print, in the middle of a word or sentence, to avoid awkward or difficult combinations; thus, लिङ्गि: *liṅgiḥ*, लिङ्गु *liṅgu*.

9. Under B. The combinations of consonants are in general not difficult. The perpendicular and horizontal lines are common to almost all; and if two or more are to be combined, the following method is pursued. The characteristic part of a consonant-sign that is to be added to another is taken (to the exclusion of the perpendicular or of the horizontal framing-line, or of both), and they are put together according to convenience, either side by side,



or one above the other: in some combinations either arrangement is allowed. The consonant to be pronounced first is set first in the one arrangement, and above in the other arrangement. Only the consonant at the right of a horizontal group, and that at the top of a perpendicular group, are written in full.

Examples of the horizontal arrangement are:

गग *gga*, जज *jja*, पप *pya*, नन *naa*, तत *ttha*, भभ *bhya*, कक *kka*, खख *ṣṣa*.

Examples of the perpendicular arrangement are: क्क *kka*, ख्ख *ṣṣa*, क्क *kka*, ज्ज *jja*, प्प *pta*, न्न *naa*.

10. In some combinations there is more or less abbreviation or disguise of the independent form of a consonant-sign.

Thus, of क् *k* in क्क *kka*; and in क्ख *kṣa*, क्क *kya* etc.;

of त् *t* in त्त *tta*;

of द् *d* in द्द *dga*, द्द *dda*, द्द *dda*, द्द *dbha* etc.;

of म् *m* and य् *y*, when following other consonants:

thus, क्क *kya*, क्क *kma*, क्क *kma*, क्क *kma*, क्क *kma*, क्क *kma*, क्क *kma*, क्क *kma*;

ह् *hya*, थ् *thya*, ध् *dya*;

of र् *r*, which generally becomes र् when followed by a consonant; thus, र् *ṣṣa*, र् *ṣṣa*, र् *ṣṣa*, र् *ṣṣa*.

The same change is usual when a vowel-sign is added below; thus, र् *ṣṣa*, र् *ṣṣa*.

11. Other combinations, of not quite obvious value, are र् *ṣṣa*, र् *ṣṣa*, र् *ṣṣa*; and the compounds of ह् *h*, as ह् *ṣṣa*, ह् *ṣṣa*.

12. In a case or two, no trace of the constituent letters is recognizable; thus, र् *kṣa*, र् *jṣa*.

13. The semivowel र् *r*, in making combinations with other consonants, is treated in a wholly peculiar manner, analogous with that of the vowels. 1. As the first of a group of consonants it is written with a hook above, opening to the right (like the subjoined sign of *r*); thus, र् *rka*, र् *rpta*. When a compound consonant

thus containing *r* as its first member is followed by one of the vowels *i*, *ī*, *e*, *o*, *ai*, *au*, with or without a nasal symbol, the *r*-sign must stand at the extreme right; thus, र्के *rke*, र्को *rko*, र्का *rka*, र्कि *rki*, र्की *rki*, र्के *rka*, र्कासि *rkaṣi*, र्की *rki*.

2. If pronounced after another consonant or consonants, *r* is indicated by a slanting stroke below, to the left; thus, ग्र *gra*, प्र *pra*, सर *sra*, द्र *dra*. And, with modifications of the preceding consonant-sign like those noted above, त्र *tra*, प्र *pra*. In the middle of a group, *r* has the same sign as at the end; thus, ग्र्य *grya*, सर *sra*.

3. When र *r* is to be combined with a following र् *r*, it is the vowel which is written in full, with its initial character, and the consonant in subordination to it; thus, र् र्, निर्दिष्टि *nirṣṭi*.

14. Combinations of three, four, or even five consonants (this latter excessively rare) are made according to the same rules; thus, त्त्वा *tta*, द्ध्या *ddhya*, द्या *dya*, द्या *dya*, प्त्वा *pva*, त्त्वा *tva*, द्या *dya*, द्या *dya*; न्त्वा *ntva*, द्या *dya*, त्त्वा *tva*; र्त्वा *rtva*.

15. Both MSS. and type-fonts differ considerably in their management of consonant-combinations, but a little practice will enable one who is thoroughly familiar with the simple signs and with the principles of combination to decipher, as well as to make for himself, all such groups.

16. A sign (ç) called the *avagraha*, or 'separator', is used in printed texts to mark the elision of initial *a* after final *e* or *o* (see below, § 119, 158): thus ते ब्रुवन् *te 'bruvan*. But some texts, especially those printed in India, dispense with this sign.

In our transliteration this sign will be represented by the inverted comma, as in the example just given. In the MSS. the ç is also used as a hyphen, and sometimes as a mark of hiatus.

17. The sign • is used to mark an omission of something easily understood (whether from the context, or from previous knowledge),

and thus becomes a mark of abbreviation; thus, गतस् •तम् •तेन  
*gatas -tam -tena*, i. e. *gatam gatena* etc.

18. The only signs of punctuation are | and §.

19. The numeral figures are

१ 1, २ 2, ३ 3, ४ 4, ५ 5, ६ 6, ७ 7, ८ 8, ९ 9, ० 0.

In combination, to express larger numbers, they are used precisely as are European digits; thus, २४ 24, ४८५ 485, ७६२० 7620. This system of notation originated in India, and was brought to Europe by the Arabs, who call it the Indian system, as we style it the Arabic.

20. In writing Sanskrit the Hindus generally begin at the left of the letter, and make the horizontal top-stroke last; thus, र, व, ग; ङ, श, ष; ल, क, ख. But often the horizontal stroke is made first, and the perpendicular stroke added without raising the pen from the paper; thus, र, व; र, क.

## System of Sounds: Pronunciation.

21. The Sanskrit is used in India to this day very much as Latin was used in Europe in the previous century: it is a common medium of communication between the learned, be their native tongues what they may, and it is not the vernacular of any district whatever. Hence it is not strange that the pronunciation of Sanskrit words varies greatly among scholars from different parts of India; and probably no one system represents the true ancient mode of utterance with much exactness.

### I. Vowels.

22. A. The *a*, *i*, and *u*-vowels. These three occur both short and long, and are to be pronounced in the 'Italian' manner — as in (*or*)-*gan* and *father*, *pin* and *pique*, *pull* and *rule*, respectively. The

*a*-vowel stands in no relation of kindred with any of the classes of consonantal sounds. But the *i*-vowel is distinctly palatal, and the *u*-vowel as distinctly labial.

23. B. The *r* and *l*-vowels. Both of these are plainly the result of abbreviating syllables containing a *r* or *l* along with another vowel: *r* is to be sounded like the *re* in the English *ſbra*, *l* like *le* in *abla*.

24. C. The diphthongs. 1. The *e* and *o*, which are always long, should receive the long *e* and *o*-sounds of the English *they* and *bone*, without true diphthongal character. In their origin, both were doubtless in the main pure diphthongs (*e* = *a* + *i*, *o* = *a* + *u*); but they lost this character at a very early period.

2. The *ai* and *au* are spoken like the *ai* in English *aile* and *au* in German *Baum* (*ou* in English *house*); that is, as pure diphthongs with long prior element. They were originally, doubtless, distinguished from *e* and *o* only by the length of the first element.

## II. Consonants.

25. A. Mutes. In each series of mutes there are two surd members, two sonants, and one nasal (also sonant); e. g., in the labial series, the surds *p* and *ph*, the sonants *b* and *bh*, and the sonant *m*.

26. The first and third members of each series are the ordinary corresponding surd and sonant mutes of European languages; thus, *k* and *g*, *t* and *d*, *p* and *b*.

27. Nor is the character of the nasal any more doubtful. What *m* is to *p* and *b*, or *n* is to *t* and *d*, that is also each other nasal to its own series of mutes: a sonant expulsion of breath into and through the nose, while the mouth-organs are in the mute-contact.

28. The second and fourth of each series are aspirates; thus,

beside the surd mute *k* we have the corresponding surd aspirate *kh*, and beside the sonant *g*, the corresponding aspirate *gh*. It is usual among European scholars to pronounce both classes of aspirates as the corresponding non-aspirates with a very closely following *h*; e. g., *th* nearly as in *boathouse*, *ph* as in *haphazard*, *dh* as in *madhouse*. This is inaccurate so far as the sonants are concerned; but the question of their original sound is one of great difficulty, and still unsettled.

29. The aspirates are not double letters.

The several mute-series will now be taken up in detail.

30. 1. Gutturals: *k*, *kh*, *g*, *gh*, *ñ*. These are the ordinary English *k* and *g* ("hard")-sounds, with their corresponding aspirates and nasal; the last, like *ng* in *singing*.

31. 2. Palatals: *c*, *ch*, *j*, *jh*, *ñ*. This whole series is derivative, being generated by the corruption of original gutturals. (The palatal mute *c* and the sibilant *ç* often represent two successive stages of corruption of *k*; the corresponding degrees of corruption of *g* are both represented by *j*.) For this reason the euphonic treatment of the palatals is in many respects peculiar. The palatal mutes *c* and *j* are pronounced with the compound sounds of English *ch* and *j*, as in *church* and *judge*. See also § 28.

32. 3. Linguals: *ṭ*, *ṭh*, *ḍ*, *ḍh*, *ṇ*. The lingual mutes are said to be uttered with the tip of the tongue turned up and drawn back into the dome of the palate, somewhat as the English (or rather American) smooth *r*, e. g. in *very* is pronounced. In practice European Sanskritists make no attempt to distinguish them from the dentals: *ṭ* is pronounced like *t*, *ḍ* like *d*, and so on.

33. 4. Dentals: *t*, *th*, *d*, *dh*, *n*. These are practically the equivalents of our so-called dentals *t*, *d*, *n*.\*

\* But the Hindus generally use linguals to represent the English dentals; thus, लण्डन *lanḍana* = 'London.'

34. 5. Labials: *p, pā, b, bh, m*. These are exactly the equivalents of the English *p, b, m*.

35. B. Semivowels: *y, r, l, v*. 1. The palatal semivowel *y* stands in the closest relationship with the vowel *i* (short or long): the two exchange with one another in cases innumerable. Very probably the Sanskrit *y* had everywhere more of an *i*-character than our *y*.

36. 2. The *r* is clearly a lingual sound. It thus resembles the English smooth *r*, and like this seems to have been untrilled.

37. 3. The *l* is a sound of dental position, quite as in English.

38. 4. The labial *v* is pronounced as English or French *v* by the modern Hindus — except when preceded by a consonant (except *r*) in the same syllable, when it sounds like English *w*; and European scholars follow the same practice (with or without the same exception). But strictly the *v* stands related to an *u*-vowel precisely as *y* to an *i*-vowel: that is, it is a *w*-sound in the English sense, or perhaps more like the *ou* in French *ouï*. The rules of Sanskrit euphony affecting this sound, and the name “semivowel”, have no application except to such a *w*-sound: a *v*-sound (German *w*) is no semivowel, but a spirant, like the English *th*-sounds and *f*.

39. C. Sibilants: *ś, ṣ, s*. 1. The *s* is of plain character: a dental, and exactly like the English *s* (as in *lesson* — never as in *case*).

40. 2. The *ś* is the sibilant pronounced in the lingual position. It is, therefore, a kind of *sh*-sound, and by Europeans is pronounced as ordinary English *sh*, no attempt being made to give it its proper lingual quality.

41. 3. The *ṣ* is by all native authorities described as palatal. It is the usual *sh*-sound of English, though the Hindus are said

to speak it somewhat differently nowadays. By Europeans it is variously pronounced — perhaps oftener as *s* than as *śh*.

42. All three sibilants are always surd.

43. D. Aspiration: *h*. This is usually pronounced like the ordinary European surd aspiration *h*. But its true value in the euphony of the language is that of a sonant. It is not an original sound of the language, but comes in most cases from an older *gh*, in some few cases from *dh* or *bh*. It appears to include in itself two stages of corruption of *gh*: one corresponding with that of *k* to *c*, the other with that of *k* to *ç*.

44. E. Visarga: *ḥ*. The *ḥ* appears to be merely a surd breathing, a final *h*-sound (in the European sense of *h*), uttered in the articulating position of the preceding vowel. The *visarga* is not original, but always a mere substitute for final *s* or *r*.

45. F. Anusvāra. The *anusvāra*, *ñ* or *ṁ*, is a nasal sound lacking that closure of the organs which is required to make a nasal mute; in its utterance there is nasal resonance along with some degree of openness of the mouth. European scholars give the *anusvāra* the value of the nasal in the French *-an*, *-on*, *-en*, *-in*, etc., which is a mere nasal coloring of the preceding vowel.

46. Two different signs,  $\underset{\cdot}{\text{—}}$  and  $\underset{\cdot}{\text{—}}$ , are used in the MSS. to indicate the *anusvāra*. Most commonly  $\underset{\cdot}{\text{—}}$  is employed;  $\underset{\cdot}{\text{—}}$  will not often be met with in printed texts, except to mark the change of a nasal mute to *anusvāra* before a following semivowel, particularly *l*; thus, तालं लब्धान् *tāl̄ṁ labdhān*. Cf. § 139.

47. It is convenient in transliteration to distinguish the assimilated *m* (in all cases) by a special sign *ṁ*, from the *anusvāra* of more independent origin, represented by *ḥ*.

### Light and Heavy Syllables.

48. For metrical purposes syllables (not vowels) are distinguished as 'heavy' and 'light'. A syllable is heavy if its vowel is long, or short and followed by more than one consonant ("long by position"). *Visarga* and *anusvāra* are here counted as full consonants. The aspirated mutes, of course, do not count as double letters.

### Changes of Sounds. Guṇa and Vṛddhi.

49. The changes to which both the vowels and the consonants of Sanskrit are subject are very numerous. Among the vowel-changes, the most regular and frequent are the so-called *guṇa* and *vṛddhi*, which are of frequent occurrence in derivation and inflection.

50. The following table exhibits these changes:

Simple vowels	अ a आ ā	इ i ई ē	उ u ऊ ū	ए r
Guṇa	अ a आ ā	ए e	ओ o	अr ar
Vṛddhi	आ ā	ऐ ai	औ au	आr ar

51. Theoretically the changes of *r* would coincide with those of *r*, and the *vṛddhi* of *i* would be *ai*; but actual cases of these are quite unknown. The *guṇa* of *i* is *ai* (just as that of *r* is *ar*), but it occurs only in one root, *kṛp*. As will be seen in the sequel, the *guṇa*-sound coincides with the result of the combination of an अ a with the simple vowel corresponding to that *guṇa*; thus, अ a combines with a following इ i or ई ē into ए e, which is also the *guṇa* of इ i and ई ē. The *vṛddhi*, in like manner, is identical with the result of combining an अ a with the corresponding *guṇa*; thus, अ a combines with a following ए e into ऐ ai, the *vṛddhi* of इ i and ई ē. For the present the table is to be learned outright.

52. In all gunating processes अ a remains unchanged — or,



as it is sometimes expressed, अ *a* is its own *guṇa*; आ *ā* remains unchanged for both *guṇa* and *vrddhi*.

53. The *guṇa*-increment does not, except in exceedingly rare instances, take place in a heavy syllable (see § 48) ending in a consonant: e. g., चित् *cit* may become चैत् *cet*, and नी *nī* may become नै *ne*; but चिन् *cint* or निन्द् *nind* or जीव् *jīv* may not become चैन् *cent* or नैन्द् *nend* or जीव् *jēv*.

54. Other changes of vowels and consonants occur very frequently, in the making-up of single words from roots, by means of suffixes and endings, and in the formation of compound words by the union of two or more stems — a process of the very greatest frequency in Sanskrit. Furthermore, in the form in which the language is handed down to us by the literature, the words composing a sentence or paragraph are adapted to and combined with each other by nearly the same rules as those which govern the making of compounds, so that it is impossible to take apart and understand the simplest sentence in Sanskrit without understanding those rules. The most important of the rules for such combination will be given piecemeal in the lessons.

### Roots and Stems.

55. A knowledge on the student's part of the meaning and application of the terms *root*, *stem*, *personal ending*, etc., is presupposed. The formative processes by which both inflectional forms and derivative stems are made, by the addition of endings to bases and roots, are more regular and transparent in Sanskrit than in any other Indo-European language.\*

In the present work, which aims preeminently to give the student considerable practical acquaintance with the language within a brief compass of lessons, not every given form will be explained by analysis. But wherever any explanation of forms is given, it will of course be according to this method.

## Accent.

56. The phenomena of accent are, by the Hindu grammarians of all ages alike, described and treated as depending on a variation of tone or pitch; of any difference of stress involved, they make no account. These accents are marked only in certain Vedic texts, and employed only in their recitation, whereas the accents used nowadays by Hindus in the pronunciation of Sanskrit (and left undenoted in writing) are mainly ictus-accents, i. e. variations of stress. The principles of the latter system will be given in an appendix. The older system of accents has great etymological importance; the latter none whatever; and only the older system will be referred to in the following. Here it will be enough to state that the primary tones or accent-pitches of the older system are two: a higher, or acute; and a lower, or grave. A third, called *svarita*, is always of secondary origin, being ordinarily the result of actual combination of an acute vowel and a grave vowel into one syllable. It is uniformly defined as compound in pitch, a union of higher and lower tone within the limits of a single syllable. It is thus identical in physical character with the Greek and Latin circumflex, and fully entitled to be called by the same name. Whenever, in the sequel, accent is mentioned, without further definition, the acute accent is to be understood; and it will be designated by the ordinary acute sign.

## Conjugation of Verbs.

57. The Sanskrit verb exhibits the closest analogy with that of Greek, being developed in tense-systems, as outgrowths of certain tense-stems. In the older stage of the language, i. e. in the so-called Vedic period, the modal ramifications of each tense-stem are as numerous as in Greek; but in the later stage, the Sanskrit proper (also called the classical language), these outgrowths have

been lopped off to so very great an extent, that with one insignificant exception, the precativè or aorist optative, only the present-system still retains any modal variety whatever.

58. There is a simple or ordinary conjugation of verbal roots, which we call primary; and there are certain more or less fully developed secondary or derivative conjugations (§ 69).

59. *Voices.* There are two voices, active and middle, which extend throughout the whole system of conjugation. For the present-system alone there is a special passive inflection; the middle forms outside that system, and sometimes even within it, are liable to be used likewise in a passive sense. An active form is called by the Hindu grammarians *paramāi padam* 'word for another'; a middle form, *ātmane padam* 'word for one's self.' Some verbs are conjugated in both voices, others in one only; sometimes some of the tenses are inflected only in one voice, others only in the other voice, or in both; of a verb usually inflected in one voice sporadic forms of the other occur; and sometimes the voice differs as the verb is compounded with certain prepositions.

60. *Persons and Numbers.* There are three persons: first, second, and third; and, as with substantives, adjectives, and pronouns, three numbers: singular, dual, and plural. All these persons and numbers are made from every tense and mode—except that the first persons of the imperative are really subjunctive forms.

61. The native grammarians denote as the first person what we call the third; and as we are wont to speak of the verb λέγω, the verb ἵκνομαι, the verb ἀμο, etc., so the Hindus use for instance भवति *bhāvati* (3rd sing. pres. indic. of √bhā) to signify the whole system of verbal forms from that root, since भवति heads the list of forms in the native grammar, as λέγω, or ἵκνομαι, or ἀμο, does in Greek or Latin. The Hindus even make substantives out of

such catchword forms, and inflect them according to the needs of expression.

62. In the following, the conjugation-class of verbs will be indicated by the 3rd sing. pres. ind., placed in parenthesis after the root; thus, भू भवति (भवति *bhavadati*).

63. Tenses and modes. The scheme of tenses and modes put forth by the Hindus holds good only for the later language, and even there utterly confounds the ideas of mode and tense.

64. The only logical arrangement of the modes and tenses in Sanskrit is shown in the following table (which includes only the classical speech):

I. Present-System: a. Indicative. b. Imperfect. c. Imperative.  
d. Optative. e. Participle.

II. Perfect-System. a. Indicative. b. Participle.

III. Aorist Systems (of triple formation). a. Indicative. b. Optative (sometimes = "Precative").

IV. Future Systems.

A. Sibilant Future. a. Indicative. b. Preterit (= "Conditional").  
c. Participle.

B. Periphrastic Future. a. Indicative.

65. The tenses here distinguished as imperfect, perfect, and aorist receive those names from their correspondence in mode of formation with tenses so called in other languages of the family, especially in Greek, and not at all from any differences of time designated by them. In no period of the Sanskrit language is there any expression of imperfect or pluperfect time — nor of perfect time, except in the older language, where the "aorist" has this value; in the later speech, imperfect, perfect, and aorist (of rare use) are so many indiscriminated past tenses or preterita.

**Verbal Adjectives and Substantives.**

66. **Participles.** The participles belonging to the tense-systems have been already indicated in the table at § 64. There is, besides, a participle formed directly from the root of the verb, which is prevailingly of past and passive (sometimes neuter) meaning. Moreover, future passive participles, or gerundives, of several different formations, are made, but without connection with the future-stems.

67. **Infinitive.** The classical Sanskrit has a single infinitive. It is really an accusative case of a verbal noun, having nothing whatever to do with the tense-systems.

68. **Gerund.** A so-called gerund, or absolutive, is especially frequent, and is, like the infinitive, a stereotyped case-form (instrumental) of a derivative verbal noun. Its value is that of an indeclinable active participle, with indeterminate, but oftenest past, temporal force.

**Secondary Conjugations.**

69. The secondary conjugations are as follows: 1. Passive; 2. Intensive; 3. Desiderative; 4. Causative. In these, not the simple root, but a conjugation-stem, underlies the whole system of inflections. Yet in them all is plainly visible the character of a present-system, expanded into a more or less complete conjugation; the passive is palpably a present-system. Compare § 58—59.

70. Under the same general head belong: 6. Denominative conjugation, which results from the conversion of noun-stems, both substantive and adjective, into conjugation-stems; 7. Compound conjugation, resulting from the prefixion of prepositions to roots, or from the addition of auxiliary verbs to noun-stems; and 8. Periphrastic conjugation, from the looser combination of auxiliaries with verbal nouns and adjectives.

71. The characteristic of a proper (i. e. finite or personal) verb-form is its personal ending. By this alone is determined its character as regards person and number, and in part also as regards mode and tense. But the distinctions of mode and tense are mainly made by the formation of mode and tense-stems, to which, instead of to the bare root, the personal endings are appended.

### Conjugation - Classes.

72. Of the whole conjugation, the present-system is the important and prominent part. Its forms are very much more frequent than those of all the other systems together. As there is also great variety in the manner in which different roots form their present-stems, this, as being their most conspicuous difference, is made the basis of their principal classification; and a verb is said to be of this or that conjugation, or class, according to the way in which its present-stem is made.

73. Of these conjugation-classes there are nine, including the passive, which is really a present-system only. The first five exhibit coincidences enough to justify their inclusion into one conjugation, and the remaining four will compose likewise a second conjugation. The chief distinctions between the two groups are as follows:

74. In the first, the classes have in common, as their fundamental characteristic, a shift of accent: the tone is now upon the personal ending, now upon the root or the class-sign. Along with this goes a variation in the stem itself, which has a stronger, or fuller, form when the accent rests upon it, and a weaker, or briefer, form when the accent is on the ending. We distinguish these forms as the strong and the weak stem-forms respectively.

75. In the second conjugation, on the contrary, the accent has a fixed place, remaining always upon the same syllable of the

stem, and never being shifted to the endings; and the distinction of strong and weak forms is unknown. Moreover, the present-stem of every verb in the four classes of this conjugation ends in  $\text{अ}$ . There are also other points of difference.

76. The classification current among the Hindu, and hitherto among the European, grammarians comprises ten conjugation-classes, arranged according to no intelligible principle whatever. The native "tenth class" is really no present-class at all, but a causative, i. e. a derivative conjugation, which extends beyond the limits of the present-system. Probably the fact that by no means all conjugation-stems formed by the causative sign had really a causative value induced the natives to adopt such a present-class. The Hindu scheme also quite omits the passive.

77. The Hindu first, sixth, fourth, and tenth classes form the so-called first conjugation of their scheme, which corresponds, except as regards the tenth class, with our second conjugation. The remainder of the classes form the natives' second conjugation, which agrees in the main with our first.

78. The classes are then as follows:

#### First Conjugation.

I. The root-class (second or *ad*-class, of the Hindus); its present-stem is coincident with the root itself; thus,  $\text{अद्}$  *ad*, 'eat';  $\text{इ}$  *i*, 'go';  $\text{द्विष्}$  *dvish*, 'hate'.

II. The reduplicating class (third or *hu*-class); the root is reduplicated to form the present-stem; thus,  $\text{जुहु}$  *juhu* from  $\sqrt{\text{हु}}$  *hu*, 'sacrifice';  $\text{ददा}$  *dada* from  $\sqrt{\text{दा}}$  *da*, 'give'.

III. The nasal class (seventh or *rudh*-class); a nasal, extended to the syllable *na* [*ṇa*] in strong forms, is inserted before the final consonant of the root; thus,  $\text{रुन्ध}$  *rudh* (or  $\text{रुण्ध}$  *ruṇadh*) from  $\sqrt{\text{रुध्}}$  *rudh*, 'hinder'.

IV. a. The *su*-class (fifth or *su*-class); the syllable *सु* *su* is added to the root; thus, *सुसु* *susu* from *√सु* *su*, 'press.'

b. A very small number of roots (only half-a-dozen) ending already in *ञ्* *ñ*, and also one very common and irregularly inflected root not so ending (*कृ* *kr*, 'make'), add *ञ* *ñ* alone to form the present-stem. This is the eighth or *tan*-class of the Hindu grammarians; it is best ranked as a sub-class, the *u*-class; thus, *तनु* *tanu* from *√तन्* *tan*, 'stretch.'

V. The *nā*-class (ninth or *krī*-class); the syllable *ना* *nā* (or, in weak forms, *नी* *nī*) is added to the root; thus, *क्रीणा* *krīṇā* (or *क्रीयी* *krīyī*) from *√क्री* *krī*, 'buy'. See note, p. 32.

#### Second Conjugation.

✓ VI. The *a*-class, or unaccented *a*-class (first or *bhā*-class); the added class-sign is *a* simply; and the root, which bears the accent, is strengthened by *guṇa* throughout, if it be capable of taking *guṇa* (see §§ 52—53); thus, *भव* *bhāva* (through the intermediate stage *bhā-a*) from *√भू* *bhū*, 'be.'

VII. The *d*-class, or accented *a*-class (sixth or *tud*-class); the added class-sign is *a*, as in the preceding class; but it has the accent, and the unaccented root is not strengthened by *guṇa*; thus, *तुद्* *tudd* from *√तुद्* *tud*, 'thrust.'

VIII. The *ya*-class (fourth or *div*-class); *ya* is added to the root, which has the accent; thus, *दीव्य* *divya* from *√दीव्* *div* (by the Hindus given as *दिव्* *div*), 'play.'

IX. The passive conjugation is also properly a present-system only, having a class-sign which is not extended into the other systems; though it differs markedly from the remaining classes in having a specific meaning, and in being formable from all transitive verbs, but with endings of the middle voice only. It forms



its stem by adding an accented *yd* to the root; thus, from √अद् *ad*, अद्य *adyd*; from √रुध् *rudh*, रुध्य *rudhyd*.

79. Roots are not wholly limited, even in the later language, to one mode of formation of their present-stem, but are sometimes reckoned as belonging to two or more different conjugation-classes.

80. The verbs of our second conjugation show much greater simplicity of formation and inflection and are far more frequent and numerous than those of our first; their paradigms will therefore be given before those of our first.

### Prepositions and Prepositional Prefixes.

81. Prepositions, or, more strictly speaking, adverbial prefixes, are used with verbs quite as frequently in Sanskrit as in Greek; and more than one may be prefixed. Thus when √बुध् *budh* + अनु *anu* is given in the vocabulary, this signifies that the preposition अनु is prefixed to the proper verbal form; and the 3rd sing. pres. ind. act. of the verb would then be अनुबोधति *anubodhati*; so धा + सम्-च्वा (or समा) *sam-a*, 3rd sing. समादधाति *samādadhati*. The rules prevailing in Greek for the prefixion of prepositions, etc., to verbal forms will be found to hold good in Sanskrit.

82. There is in Sanskrit no proper class of prepositions (in the modern sense of the term); no body of words having as their exclusive office the "government" of nouns. But many adverbial words are used with nouns in a way which approximates them to the more fully developed prepositions of other languages. Words are used prepositionally along with all the noun-cases, except the dative (and of course the nominative and vocative). But in general their office is directive only, determining more definitely, or strengthening, the proper case-use of the noun.

## Declension.

83. The declension of substantives and that of adjectives correspond so closely that the two classes of words must be treated together. The pronouns and numerals, on the other hand, exhibit here as in the kindred languages many striking peculiarities.

84. Numbers and Genders. There are three numbers, singular, dual, and plural; and the usual three genders, masculine, feminine, and neuter. The dual is used much more extensively than in Greek, where it appears in a moribund state.

85. Cases. The cases are eight in number, given generally in the following order: nominative, accusative, instrumental, dative, ablative, genitive, locative, and vocative. The object sought in the arrangement is simply to set next to one another those cases which are to a greater or less extent, in one number or another, identical in form; and, putting the nominative first, as leading case, there is no other order by which that object could be attained.

For the uses of the cases in detail see Wh. §§ 267—305.

86. The stems of substantives and adjectives may for convenience be classified as follows: I. Stems in  $\text{अ}$ . II. Stems in  $\text{इ}$  and  $\text{उ}$ . III. Stems in  $\text{अः}$ ,  $\text{इः}$ , and  $\text{उः}$ : namely, A. radical-stems, and a few others inflected like them; B. derivative stems. IV. Stems in  $\text{अर}$  (or  $\text{अरः}$ ). V. Stems in consonants.

87. Strong and weak cases. In stems ending in consonants, and those in  $\text{अर}$  (or  $\text{अरः}$ ), there is seen a distinction of stem-form in different cases. Sometimes the stem-forms are two, when they are called strong and weak respectively; sometimes three: strong, middle, and weakest. As is the case with verbs, this variation of stem-form often goes hand-in-hand with a shift of accent.

88. In the masculine and feminine, the strong cases are the nom. and acc., both sing. and dual, and the nom. pl. The rest

are weak; or, if there be the distinction of three stem-forms, then the instr., dat., abl., gen., and loc. sing., the gen. and loc. du., and the gen. pl. (all of which take endings beginning with a vowel), are weakest; and the instr., dat., and abl. du., the instr., dat., abl., and loc. pl. (whose endings begin with consonants), are middle.

89. In the neuter, the only strong cases are the nom. and acc. pl.; if there be the triple distinction, then the nom. and acc. sing. are middle, and the same cases in the dual are weakest. Otherwise the cases are classified as in the masculine.

90. Case-endings. The normal scheme of case-endings, as recognized by the native grammarians (and conveniently to be assumed as the basis of special descriptions), is this:

	Singular		Dual		Plural	
	m. f.	n.	m. f.	n.	m. f.	n.
N.	<i>s</i>	<i>m</i>	<i>āu</i>	<i>ī</i>	<i>as</i>	<i>ī</i>
A.	<i>am</i>		<i>āu</i>	<i>ī</i>	<i>as</i>	<i>ī</i>
I.	<i>ā</i>		<i>bhyām</i>		<i>bhis</i>	
D.	<i>e</i>		<i>bhyām</i>		<i>bhyas</i>	
Ab.	<i>as</i>		<i>bhyām</i>		<i>bhyas</i>	
G.	<i>as</i>		<i>os</i>		<i>ām</i>	
L.	<i>i</i>		<i>os</i>		<i>su</i>	

It applies entire to consonant-stems, and to the radical division of *ī* and *ū*-stems; and to other vowel-stems, with considerable variations and modifications. The endings which have almost or quite unbroken range, through stems of all classes, are *bhyām* and *os* of the dual, and *bhis*, *bhyas*, *ām*, and *su* of the plural.

91. Pada-endings. The case-endings *bhyām*, *bhis*, *bhyas*, and *su* — i. e. those of the middle cases — are called *pada* ("word")-endings. The treatment of stem-finals before them is generally the same as in the combinations of *words* with one another.

## Lesson I.

92. Verbs. Present Indicative active. Unaccented *a*-class. A number of roots conjugated in this class have medial short *अ*. Inasmuch as “*अ* *a* is its own *guṇa*”, these roots merely add an *अ* *a* to form the present-stem; e. g., वद् *vad*, present-stem वद् *vdda*. The final *अ* *a* of the stem is lengthened in the three first persons.

Sing.	Dual.	Plural.
1. वदामि <i>vaddāmi</i>	वदावस् <i>vaddāvās</i>	वदामस् <i>vaddāmās</i>
2. वदसि <i>vaddasi</i>	वदथस् <i>vaddathas</i>	वदथ <i>vaddatha</i>
3. वदति <i>vaddati</i>	वदतस् <i>vaddatas</i>	वदन्ति <i>vaddanti</i>

93. The ending of the 3rd plur. is properly *अन्ति anti*; it suffers abbreviation, however, by the loss of its *अ* *a*, in verbs whose stem ends in *अ* *a*.

94. As a heavy syllable ending in a consonant cannot be gunated, a root like जीव् *jīv* makes its 3rd sing. जीवति *jīvati*; निन्द् *nind* makes निन्दति *nindati*, etc. See § 53.

95. Euphonic rule. At the end of a word standing in the final position of a sentence, or alone, स् *s* and र् *r* always become *visarga* : ḥ; and generally also before क् *k*, ख् *kh*, प् *p*, फ् *ph*, and before sibilants [श् *ṣ*, ष् *ṣ*, स् *s*], whether these stand in the same word, or as initial in the following word; e. g. वदतस् पुनर् *vadatas punar* becomes always वदतः पुनः *vadataḥ punaḥ*.

96. Force of the present. The present indicative signifies 1. Present time. 2. Immediate futurity. 3. Past time, in lively narration (“historical present”).

## Vocabulary I.

Verbs to be conjugated like वद् vad:

चर् car (intr.) go, wander, graze (of cattle); (tr.) perform, commit.	पत् pat fall; fly.
जीव् jīva live.	यज् yaj sacrifice (c. acc. para. et instr. rei).
त्यज् tyaj leave, abandon.	रक्ष् rakṣ protect.
दह् dah burn.	वद् vad speak, say.
धाव् dhāv run.	वस् vas dwell.
नम् nam (intr.) bow, bend one's self; (tr.) honor, reverence.	वाह् vah (tr.) carry, bear; (intr.) flow, blow, proceed.
पच् pac cook.	शंस् śaṁs praise.

## Adverbs and Conjunctions.

अतः atas } hence इतः itas }	ततस् tatas { thence therefore thereupon	यतस् yatas { whence wherefore
अत्रा atra } here इथा ita } hither	तत्र tatra { there thither	यत्र yatra { where whither
एतन् itham { in this way so	तथा tathā { in that way so	यथा yathā { in which way as
कुतः kutas { whence? why?	कुत्र kutra } where? क्वा kva } whither?	कथम् katham how? कदा kada when?
अना adhuna now अद्या adya to-day	तदा tadā then सर्वत्र sarvatra everywhere	यदा yadā when, if सदा sadā always
एवम् evam so, thus एवा eva just, exactly	इति iti so, thus एव ca (postpos.) -que	तु tu but, however पुनर् punar again, but

## Exercise I

अथ जीवामः । १ । सदा पश्यः । २ । अथ रक्षति । ३ । अधुना  
रक्षामि । ४ । यदा धावथ तदा पतथ । ५ । क्व पयन्ति । ६ । तथ  
वरयः । ७ । कुतः प्रससि । ८ । क्वामि अयम् । ९ । पुनः पतायः । १० ।  
दहसि । ११ । पुनर्वदन्ति । १२ । तथ वसावः । १३ । सर्वथ जीवन्ति ॥ १४ ॥

15. \*Today<sup>1</sup> they abandon<sup>2</sup>. 16. Now<sup>1</sup> ye go<sup>2</sup>. 17. Always<sup>1</sup> I  
protect<sup>2</sup>. 18. We too bow<sup>1</sup> again<sup>2</sup>. 19. Whither<sup>1</sup> runnest<sup>2</sup> thou?  
20. We sacrifice. 21. They too cook. 22. Ye abandon. 23. He  
burns. 24. Now<sup>1</sup> we live<sup>2</sup>. 25. Ye too praise. 26. Why<sup>1</sup> do ye  
bend<sup>1</sup>? 27. There<sup>1</sup> they fly<sup>2</sup>. 28. Where<sup>1</sup> do ye dwell<sup>2</sup>?

## Lesson II.

97. Verbs. Unaccented *a*-class, cont'd. Roots of this class which end in a vowel, and consonant-roots not forming heavy syllables (§ 53), gunate their vowels in forming their present-stems; e. g., जि *ji* and नी *ni* form जे *je* and ने *ne*; द्रु *dru* and भू *bhū* form द्रो *dro* and भो *bho*; स्मृ *smṛ* forms स्मरु *smar*; चित् *cit* and बुध् *budh* form चेत *cet* and बोध् *bodh*; वृश् *vr̥ṣ* forms वर्ष *var̥ṣ*.

98. With the class-sign अ *a*, a final ए *e* of the gunated root unites to form अय *aya* — see § 159; so ओ *o* with अ *a* becomes अव *ava*; अरु *ar* with अ *a* yields अर *ara*. Thus, जि *ji*, 3rd sing. जयति *jāya-ti*; भू *bhū* भवति *bhāvati*; स्मृ *smṛ* स्मरति *smarati*.

99. Roots in consonants: बुध् *budh*, 3rd sing. बोधति *bódhati*; चित् *cit*, चेतति *cétati*; वृश् *vr̥ṣ*, वर्षति *var̥ṣati*.

\* The superior figures indicate the position in the Sanskrit sentence of equivalents for the words so designated. By this indication is avoided the necessity of applying euphonic rules which have not yet been stated. The order of words in Sanskrit is very free, and rarely influences the meaning of the sentence. From the figures the number of words required in the Sanskrit sentence will readily be seen. Words in *Italics* are not to be translated.

100. The roots गम् *gam* and यम् *yam* make the present-stems गच्छ *gaccha* and यच्छ *yaccha*°.

101. The root सद् *sad*, 'sit', makes the present-stem सीद् *sīda*.  
The root गुह् *guh*, 'hide', makes गूहति *gūhati*.

102. Several roots in final आ *a* form their present-stem by a peculiar process of reduplication; thus, स्था *sthā*, 3rd sing. तिष्ठति *tiṣṭhati*\*\*; पा *pā* पिबति *pībati*; घ्रा *ghrā* विघ्नति *viḡhrati*.

103. Masculines and Neuters in अ *a*.

a. Masculines: देव *deva*, 'god'.

Singular.	Dual.	Plural.
N. देवस् <i>devas</i>	देवौ <i>devāu</i>	देवास् <i>devās</i>
Acc. देवम् <i>devam</i>	"	देवान् <i>devān</i> .
Voc. देव <i>deva</i>		

b. Neuters: फल *phala*, 'fruit'.

N. फलम् <i>phalam</i>	फले <i>phale (a + i)</i>	फलानि <i>phalāni</i>
Acc. "	"	"
Voc. फल <i>phala</i>		

\* As a rule, the grammarians do not allow छ *ch* to stand in that form after a vowel, but require it to be doubled, becoming च्छ *ccch*. An aspirate is doubled by prefixing the corresponding non-aspirate. Cf. § 165.

\*\* The dental sibilant स् *s* is changed to the lingual श् *ṣ*, if immediately preceded by any vowel save अ *a* and आ *ā*, or by क् *k* or र् *r* — unless the स् *s* be final, or followed by र् *r*. Thus, तिष्ठति *ti-stha-ti* becomes तिष्ठति *tiṣṭhati* (the change of श् *ṣ* to ह् *h* — a process of assimilation — will be explained below). So अग्निसु *agni-su* becomes अग्निषु *agnīṣu*; and धनुसा *dhanuṣ-a* becomes धनुषा *dhanuṣā*.

The nasalization of the alterant vowel, or in other words, its being followed by *anusvāra*, does not prevent its altering effect upon the sibilant; thus, हवींषि *havīṃṣi*. And the alteration takes place in the initial of an ending after the final स् *s* of a stem, whether the latter be regarded as also changed to श् *ṣ* or as converted into *visarga*; thus, हविषु *haviṣ-su* or हविःषु *haviḥ-ṣu* instead of हविस्सु *haviḥ-su*.

104. Force of cases. 1. The nominative is *casus subjectivus*.  
2. The accusative is *casus objectivus*, denoting chiefly the nearer or direct, sometimes however the more remote, object; sometimes also the *terminus ad quem*, and extent of time and space.

105. Euphonic combination of vowels.

1. अ a or आ ā + अ or आ = आ. e. g. गता अपि *gatā api* = गतापि *gatā 'pi*.
2. अ or आ + इ i or ई ē = ए e. e. g. गता + इति *iti* = गतेति *gate 'ti*.
3. अ or आ + उ u or ऊ ū = ओ o. e. g. गता + उत *uta* = गतोत *gato 'ta*.
4. अ or आ + अर r = अर ar. e. g. महा *mahā* + अरिः *ariḥ* = महारिः *maharṣiḥ*.
5. अ or आ + ए e or ऐ ai = ऐ ai. e. g. गता + एव *eva* = गतेव *gatei 'va*.
6. अ or आ + ओ o or औ au = औ au. e. g. गता + ओषधिः *oṣadhīḥ* = गतोषधिः *gateṣu 'ṣadhīḥ*.

106. It will be the practice everywhere in this work to separate independent words in transliteration, but not in the *devanāgarī* text; and if an initial vowel of a following word has coalesced with a final of the preceding, this will be indicated by an apostrophe — single if the initial vowel be the shorter, double if it be the longer, of the two different initials which in every case of combination yield the same result. To aid the beginner, a point • will sometimes be placed, in the *devanāgarī*, under a long vowel formed by two coalescing vowels; thus, अग्नि-नारीषाम् *agninā 'rīṣām*.

### Vocabulary II.

Verbs, a-class:

गम् *gam* (*gacchati*) go.  
घ्रा *ghrā* (*jighrati*) smell.

जि *ji* (tr. and intr.) conquer, win.  
दु *du* run.  
जी *ji* lead, guide.



पा *pā* (*pībati*) drink.

भू *bhū* become, be, exist.

यम् *yam* (*yacchati*) furnish, give.

वृष् *vr̥ṣ* rain, give rain; (fig.)  
shower down; overwhelm.

स्मृ *smṛ* remember, think on.

स्था *sthā* (*tiṣṭhati*) stand (intr.).

Subst. Masc.:

गज *gaja* elephant.

गन्ध *gandha* odor, perfume.

ग्राम *grāma* village.

नर *nara* man (*vīr* and *komo*).

नृप *nṛpa* king.

पुत्र *putra* son.

Neut.:

शीर *śīra* milk.

गृह *gr̥ha* house.

जल *jala* water.

दान *dāna* gift, present.

नगर *nagara* city. < R. *gorod*

Interj.:

हे *he* O, ho.

< L. *chen*

### Exercise II.

सदा देवान् सरन्ति । १। गृहं गच्छामः । २। जलं पिबति पुत्रः । ३।  
नृपी जयतः । ४। कदा फलानि यच्छयः । ५। कुचाधुना गजं नयामि । ६। ?  
नयन्ति देवाः । ७। नयथ हे देवाः । ८। नरः फले यच्छति । ९। च-  
धुना जिघ्रामि गन्धम् । १०। देवं यवावः । ११। पुत्रं ग्रामं गच्छन्ति । १२।  
तत्र गृहे भवतः । १३। सर्वत्र दानानि वर्धन्ति नृपाः ॥ १४ ॥

15. The man<sup>1</sup> drinks<sup>3</sup> milk<sup>3</sup>. 16. The king<sup>3</sup> leads<sup>3</sup> the elephant<sup>1</sup>.  
17. Two houses<sup>1</sup> fall<sup>3</sup>. 18. The god<sup>3</sup> gives<sup>3</sup> water<sup>1</sup>. 19. Ye both  
think<sup>3</sup> on (स्मृ) the two gods<sup>1</sup> (accus.). 20. The king<sup>3</sup> wins<sup>3</sup> the  
village<sup>1</sup>. 21. The two elephants<sup>1</sup> smell<sup>3</sup> the perfume<sup>3</sup>. 22. They  
cook<sup>3</sup> fruits<sup>1</sup>. 23. The man<sup>3</sup> reverences<sup>3</sup> the gods<sup>1</sup>. 24. The two  
elephants<sup>1</sup> live<sup>3</sup>. 25. The gods<sup>3</sup> give<sup>1</sup> rain (वृष्).

\* Final म् *m* is commonly written as *anusvāra* if the following word begins with a consonant; but the Hindus pronounce it as म् *m* in such cases. At the end of a sentence *anusvāra* should not be written for म् *m*, though this is a habit common in the MSS.

Final radical म् *m*, in internal combination, is assimilated to a following mute or spirant. In the former case it becomes the nasal of the same class with the mute; in the latter it becomes *anusvāra*.—  
Final radical न् *n*, in internal combination, becomes *anusvāra* before a sibilant.

## Lesson III.

107. Verbs. Accented *d*-class. Roots of this class form their present-stem by adding an accented *d* to the root, which is not gunated. The inflection of these stems is precisely like that of stems belonging to the preceding class, except as to the position of the accent; thus, *क्षिप् क्षिप्*, present-stem *क्षिप क्षिपद्*, pres. ind. *क्षिपामि क्षिपामी*, *क्षिपसि क्षिपसि*, *क्षिपति क्षिपति*, etc.

108. Several roots in *क्षृ* of this class (by the Hindus written with *क्षृ*) form stems in *क्षृ*; e. g., *क्षृ क्षृ*, 'strew', *क्षिरति क्षिरति*. The roots in *क्षृ* and *क्षृ* and *क्षृ* change those vowels into *क्षृ* *क्षृ* and *क्षृ* *क्षृ*, respectively, before the class-sign; thus, *क्षि क्षि*, *क्षियति क्षियति*; *क्षु क्षु*, *क्षुवति क्षुवति*; *क्षू क्षू*, *क्षूवति क्षूवति*.

109. For the root *क्षृ क्षृ*, 'desire', *क्षृ क्षृ* is regarded as a substitute in the present-stem; thus, *क्षृक्षति क्षृक्षति* (§ 100, note). Likewise, *क्षृ क्षृ* makes its present *क्षृक्षति क्षृक्षति*; and *प्रक्षृ प्रक्षृ*, sometimes given as *प्रुक्षृ प्रुक्षृ*, makes *प्रुक्षति प्रुक्षति*.

110. A number of roots following this class are strengthened in the present by a penultimate nasal; thus, *क्षि क्षि*, present ind. *क्षिक्षति क्षिक्षति*. The nasal is always assimilated in class to the following consonant; thus *क्षृ क्षृ* is used before palatals, *क्षृ क्षृ* before dentals, *क्षृ क्षृ* before labials; and *क्षृ क्षृ* before sibilants and *क्षृ क्षृ*.

III. Masculines and Neuters in *क्षृ* a, cont'd.

## a. Masculines:

	Singular.	Dual.	Plural.
I. <i>देवेन devēna</i>	<i>देवाभ्याम् devābhyām</i>	<i>देवौ devau</i>	
D. <i>देवाय devāya</i>	"	"	<i>देवेभ्यस् devēbhyas</i>
Ab. <i>देवात् devāt</i>	"	"	"
G. <i>देवस्य devasya</i>	<i>देवयोस् devayos</i>		<i>देवानाम् devānām</i>
L. <i>देवे deva</i>	"	"	<i>देवेषु devēṣu</i>

b. Neuters follow exactly the declension of masculines in the above cases; thus, *फलेन phalēna*, *फलाय phalāya*, etc.

112. Force of cases. 1. The instrumental answers the questions wherewith? and whereby? and expresses accompaniment, agent, or means. 2. The dative denotes the remoter object, and direction. It is also used as *dativus commodi*; very frequently also to denote end or purpose. Sometimes (and oftenest with copula omitted) it is predicative, in the sense of 'makes for, tends toward'. 3. The ablative answers the question whence? and very frequently denotes cause. 4. The genitive is *casus adjectivus*, denoting all kinds of belonging (e. g. *gen. subjectivus, objectivus, partitivus*). 5. The locative denotes the place where, or the time when, an action occurs. It is often used absolutely, in agreement with a participle expressed or understood, as the ablative is used in Latin and the genitive in Greek.

## Vocabulary III.

Verbs, *d*-class:

इच्छ् *iç* (*içchdti*) wish, desire  
 कृप् *kṛ* (*kṛdti*) plough.  
 क्षिप् *kṣip* (*kṣipdti*) hurl, cast, throw.  
 दिक्ष् *diç* (*diçdti*) show, point out.  
 प्रच्छ् *prach* (*prachdti*) ask, ask about.  
 विष् *viç* (*viçdti*) enter.

सिच् *sic* (*siñcdti*) drip, drop; moisten.  
 सृज् *srj* (*srjdti*) let go; create.  
 स्पर्स् *spṛ* (*spṛdti*) touch; (in certain connections) wash.

*a*-class:

गुह् *guh* (*gāhdti*, § 101) hide, conceal.  
 सद् *sad* (*siñdti*, § 101) sit.

## Subst. Masc.:

कट *kaṭa* mat.  
 कुन्त *kunta* spear.  
 बाल *bala* child, boy.  
 मार्ग *mārga* road, way, street.  
 मेघ *megha* cloud.  
 शर *çara* arrow.

हस्त *hasta* hand.

## Neut.:

क्षेत्र *kṣetra* field.  
 धन *dhana* money, riches.  
 लाङ्गल *laṅgala* plough.  
 विष *viṣa* poison.  
 सुख *sukha* fortune, luck, happiness.

## Exercise III.

धनानि नृहेषु नृहन्ति । १ । कुन्तान् हस्ताभ्यां विपामः । २ । नृपाय नरी  
मार्गे दिशतः । ३ । मार्गेण\*\* यामं नष्टावः । ४ । सुखेनेह नृहे तिष्ठति  
पुत्रः । ५ । वर्षं सिद्धति मेघः । ६ । धनेन सुखमिच्छन्ति नराः । ७ । ह-  
स्तयोः फले तिष्ठतः । ८ । वर्षं हस्तेन सुग्रसि । ९ । नरी कटे सीदतः । १० ।  
विवाहि खाङ्गुलिः कृषन्ति । ११ । नगरं नृपी विद्यतः । १२ । नरः पुत्रेण  
मार्गे नष्टति । १३ । नरास्तुवति देवः ॥ १४ ॥

15. The boy<sup>1</sup> asks<sup>2</sup> the men<sup>1</sup> about the road<sup>2</sup> (*acc.*). 16. The  
clouds<sup>1</sup> drop<sup>4</sup> water<sup>2</sup> on the fields<sup>2</sup> (*loc.*). 17. The two men<sup>1</sup> go<sup>4</sup>  
by two roads<sup>2</sup> (*instr.*) into the city<sup>2</sup>. 18. The king<sup>4</sup> gives<sup>2</sup> the two  
men<sup>1</sup> money<sup>2</sup>. 19. The man's<sup>1</sup> sons<sup>2</sup> sit<sup>4</sup> on mats<sup>2</sup>. 20. The gods<sup>4</sup>  
give<sup>2</sup> the water<sup>2</sup> of the clouds<sup>1</sup>. 21. We wash<sup>2</sup> (*uss* स्नुष) both  
hands<sup>2</sup> with water<sup>1</sup>. 22. Both men<sup>1</sup> lead<sup>4</sup> their sons<sup>2</sup> (*dual*) home<sup>2</sup>  
(गृह). 23. The two boys<sup>2</sup> point out<sup>4</sup> the road<sup>2</sup> to the city<sup>1</sup> (*gen.*).

## Lesson IV.

113. Masculines in इ i. अपि *agni*, 'fire'.

	Singular.	Dual.	Plural.
N. अपिस् <i>agnis</i>	अपी <i>agni</i>		अपयस् <i>agnayas</i>
A. अपिम् <i>agnim</i>	" "		अपीन् <i>agnin</i>
I. अपिना <i>agninā</i>	अपिभ्याम् <i>agnibhyām</i>		अपिभिसु <i>agnibhis</i>
D. अपये <i>agnaye</i>	" "		अपिभ्यसु <i>agnibhyas</i>
A. अपेस् <i>agnes</i>	" "		" "
G. " "	अग्नीभ्योस् <i>agnyos</i>		अपीनाम् <i>agninām</i>
L. अपी <i>agnāu</i>	" "		अपिषु <i>agnīṣu</i>
V. अपे <i>agne</i>			

\* See note to § 102.

\*\* The dental nasal न् n, when immediately followed by a vowel,  
or by न् n or म् m or य् y or र् r, is turned into the lingual  
ञ् ṇ if preceded in the same word by the lingual sibilant or semi-  
vowel or vowels — i. e. by ष् ṣ, इ r, ञ् ṇ, or ण् ṇ; and this, not

114. Neuters in इ ई. वारि *vāri*, 'water'.

	Singular.	Dual.	Plural.
N. वारि <i>vāri</i>	वारिणी <i>vāriṇī</i>	वारीणि <i>vāriṇi</i>	
A. " "	" "	" "	
I. वारिणा <i>vāriṇā*</i>	वारिभ्याम् <i>vāribhyām</i>	वारिभिस् <i>vāribhiḥ</i>	
D. वारिणे <i>vāriṇe</i>	" "	वारिभ्यस् <i>vāribhyaḥ</i>	
Ab. वारिणस् <i>vāriṇas</i>	" "	" "	
G. " "	वारिणोस् <i>vāriṇos</i>	वारीणाम् <i>vāriṇām</i>	
L. वारिणि <i>vāriṇi</i>	" "	वारिषु <i>vāriṣu</i>	
V. वारे <i>vāre</i> or वारि <i>vāri</i>			

115. Masculine and neuter adjectives in इ ई are declined like the substantives above. But neuter adjectives (never substantives) may, in the dat., abl., gen., and loc. sing., and the gen. and loc. dual, substitute the corresponding forms of masculines.

116. Euphonic changes of स् *s* and र् *r*. These two sounds stand to each other in the practical relation, in *external combination*, of corresponding surd and sonant: in countless cases स् *s* becomes र् *r* in situations requiring or favoring the occurrence of a sonant; and, less often, र् *r* becomes स् *s* where a surd is required. In internal combination the two are far less interchangeable. The *s* is extremely common as an etymological final, the *r* not common.

117. A. Final स् *s*. 1. Before a sonant, either vowel or consonant (except र् *r* — see below), स् *s* is changed to the sonant र् *r* — unless, indeed, it be preceded by च *a* or चा *ā*; thus, चपिस्

only if the altering letter stands immediately before the nasal, but at whatever distance before the latter it may be found: unless, indeed, there intervene a palatal (except य *y*), a lingual, or a dental. Thus, नगरेण *nagareṇa*, मार्गेण *mārgēṇa*, पुष्पाणि *puspāṇi*.

\* See preceding note.

अग्नि *agnis atra* becomes अग्निरत्र *agnir atra*; अग्निस् दहति *agnis dahati* becomes अग्निर्दहति *agnir dahati*. See also § 95.

118. 2. Final अस् *as*, before any sonant consonant or before initial short अ *a*, is changed to ओ *o* — and the initial अ *a* is dropped; thus, नृपस् जयति *nṛpas jayati* becomes नृपो जयति *nṛpo jayati*; नृपस् अत्र *nṛpas atra* = नृपो अत्र *nṛpo 'tra*.

119. It is the practice in our system of transliteration to render the sign &, which denotes this dropping of an initial अ *a*, by an inverted comma, like the rough breathing of printed Greek texts.

120. 3. Before any initial vowel other than short अ *a*, final अस् *as* loses its स् *s*, becoming simple अ *a*; and the hiatus thus occasioned remains; thus, नृपस् इच्छति *nṛpas icchati* becomes नृप इच्छति *nṛpa icchati*; ततस् उदकम् *tatas udakam* = तत उदकम् *tata udakam*.

121. 4. Final आस् *as* before any sonant, whether vowel or consonant, loses its स् *s*, becoming simply आ *a*; and the hiatus thus occasioned remains; thus, नृपास् इच्छन्ति *nṛpās icchanti* = नृपा इच्छन्ति *nṛpā icchanti*; नृपास् जयन्ति *nṛpās jayanti* = नृपा जयन्ति *nṛpā jayanti*.

122. B. Final र् *r*. 1. Final र् *r* in general shows the same form which स् *s* would exhibit under the same conditions: thus पुनर् *punar* standing at the end of a sentence becomes पुनः *punaḥ*; गीर् *gir*, गीः *gīḥ*. But original final र् *r*, after अ *a* or आ *a*, maintains itself before vowels and sonant consonants; thus, पुनरत्र *punar atra*, पुनर्जयति *punar jayati*.

123. 2. A double र् *r* is nowhere admitted: if such would occur, either by retention of an original र् *r* or by conversion of स् *s* to र् *r*, the first र् *r* is omitted, and the preceding vowel, if short, is made long by compensation; thus, पुनर् रामः *punar rāmaḥ* = पुना रामः *punā rāmaḥ*; अग्निस् रोचते *agnis rocate* = अग्नी रोचते *agnī rocate*; धेनुस् रोचते *dhenus rocate* = धेनू रोचते *dhenū rocate*.

## Vocabulary IV.

## Verbs:

कृत् *kṛt* (*kṛntditi*) cut, cut off.मुच् *muc* (*muñcditi*) free, deliver, release.

## Subst.:

अग्नि *agni*, m., fire; (as proper name) Agni, the god of fire.अरि *ari*, m., enemy.असि *asi*, m., sword.अशि *ṛṣi*, m., seer.कवि *kavi*, m., poet.गिरि *giri*, m., mountain.जन *jana*, m., man; (pl.) people.दुःख *duḥkha*, n., misery, misfortune.रुह *ruh* (*róhati*) grow.क्षिप् *lip* (*limpditi*) smear.लुप् *lup* (*lumpditi*) break to pieces, devastate, plunder.पाणि *pāṇi*, m., hand.पाप *pāpa*, n., sin.राम *rāma*, m., *nom. pr.*, name of a hero.वृक्ष *vrkṣa*, m., tree.शिव *śiva*, m., *nom. pr.* name of a god.सत्य *satya*, n., truth, righteousness.हरि *hari*, m., *nom. pr.*, name of a god.

## Exercise IV.

सदा देवा जनानुसन्ति पापात् । १ । नृपस्य पुत्री क्व वसति । २ ।  
 अश्विर्दुःखात्पुत्रं रचति । ३ । नृपोऽसिनारेः\* पाणी कृन्तति । ४ । कवयो  
 हरिं शंसन्ति । ५ । अरयो जनानां धनं मुप्यन्ति । ६ । अक्षं गिरिः (abl.)  
 पतति । ७ । शरान्विषेण क्षिप्यथ । ८ । वृक्षा गिरी रोहन्ति । ९ । अश्वोः  
 पुत्री तत्र मार्गे तिष्ठतः । १० । हरिः कविभ्यां दानाणि यच्छति । ११ ।  
 अश्विनी (§ 123) रामो वसति । १२ । अपिनारीणां गृहाणि नृपा  
 दहन्ति । १३ । हरिं क्षीरेण यजतः ॥ १४ ॥

15. Śiva<sup>1</sup> dwells<sup>2</sup> in the mountains<sup>2</sup>. 16. Both enemies<sup>1</sup> hurl<sup>4</sup>  
 spears<sup>3</sup> at the king<sup>2</sup> (*dat.*) 17. Rāma<sup>1</sup> touches<sup>4</sup> his two sons<sup>3</sup> with  
 his hands<sup>2</sup>. 18. Fire<sup>1</sup> burns<sup>3</sup> the trees<sup>2</sup>. 19. Seers<sup>1</sup> speak<sup>2</sup> the  
 truth<sup>2</sup>. 20. Through righteousness<sup>1</sup> happiness<sup>3</sup> arises<sup>4</sup> (गृ) for man-

\* Modifiers generally precede the word which is modified.

- kind<sup>2</sup> (खन, *gen. pl.*). 21. The seer's<sup>1</sup> two hands<sup>2</sup> touch<sup>4</sup> water.  
 22. Fruits<sup>1</sup> are<sup>3</sup> (use खा) on the trees<sup>3</sup>. 23. People<sup>1</sup> remember<sup>3</sup>  
 Hari<sup>3</sup>. 24. Rāma<sup>1</sup> hurls<sup>4</sup> the sword<sup>3</sup> from his hand<sup>3</sup> (*abl.*).

## Lesson V.

124. Verbs. Unaccented *ya*-class. Roots of this class form their present-stem by adding य *ya* to the root, which bears the accent. Thus from नह् *nah* is made the present-stem नह्य *nahya*; from लुभ् *lubh*, लुभ्य *lubbhya*.

125. The inflection of stems of this class follows the model of वह् *vad*.

126. Certain धा *ā*-roots, because of their peculiar exchanges with ह् *i* and ई *ī*-forms, especially in the formation of the present-stem, are given by the Hindu grammarians as ending in ए *e* or ऐ *ai* or ओ *o* (cf. § 132), and by them assigned to the भू *bhū*, or *a*-class. Thus धा *dha*, 'suck' (Hindu धे *dhe*), forms धयति *dhyati*; the root हू *hū* or ह्रा *hva* (Hindu ह्ने *hne*) forms ह्वयति *hvyati*; गा *gā* (Hindu गे *ge*) makes गायति *gāyati*.

127. For the root दृश् *ḍṛś*, 'see', is substituted in the present-system another root पश्य *paś*, which makes पश्यति *paśyati*.

128. Mascalines in उ *u*. भानु *bhānu*, 'sun'.

Singular.	Dual.	Plural.
N. भानुस् <i>bhānuḥ</i>	भानू <i>bhānū</i>	भानवस् <i>bhānavas</i>
A. भानुम् <i>bhānum</i>	" "	भानून् <i>bhānān</i>
I. भानुना <i>bhānuna</i>	भानुभ्याम् <i>bhānubhyām</i>	भानुभिस् <i>bhānubhiḥ</i>
D. भानवे <i>bhānave</i>	" "	भानुभ्यस् <i>bhānubhyaḥ</i>
Ab. भानौस् <i>bhānōḥ</i>	" "	" "
G. " "	भान्वीस् <i>bhānvōḥ</i>	भानूनाम् <i>bhānūnām</i>
L. भानी <i>bhānau</i>	" "	भानुषु <i>bhānuṣu</i>
V. भानो <i>bhāno</i>		



Masculine adjectives in उ u are similarly declined.

129. Euphonic Changes of सू s, cont'd. 1. Final सू s, the dental sibilant, whether original or representing final र r, before the palatal and mutes [च c, छ ch], is assimilated, becoming palatal श ś. Thus नरस चरति *naras carati* becomes नरश्चरति *naraś carati*; नरस चलेन *naras chalena* becomes नरश्चलेन *naraś chalena*. 2. Before a lingual surd mute [ट t, ठ ṭh], in like manner, it would become lingual श् श, but the case almost never occurs. 3. Before the dental surd mutes [त् t, थ ṭh], since it is already of the same class with them, it of course remains unchanged; thus, रामस् तिष्ठति *rāmas tiṣṭhati*.

Before c, ch → s

130. The preposition आ a is sometimes used with the ablative (much less often with the accusative), in the sense of 'hither from', 'all the way from'; but far more usually to signify 'all the way to', 'until'. As a prefix to verbs, आ a means 'to', 'unto', 'at'.

### Vocabulary V.

#### Verbs:

अस *as* (*asyati*) throw, hurl.

कुप *kup* (*kipyati* — w. gen. or dat.) be angry.

क्रुध *krudh* (*krudhyati* — w. gen. or dat.) be angry.

गम् *gam* + आ a (*agdcchati*) come.

अव *av* (*avati*) cross over.

G. ना *na* (*naṣyati*) perish.

L. पा *pa* (*paṣyati*) see.

V.

रुह *ruh* (*róhati*) rise, spring up, grow.

+ आ a (*āróhati*) climb, mount, ascend.

लिख *likh* (*likhāti*) scratch; write.

लुभ *lubh* (*lūbhyati* — w. dat. or loc.) desire, covet.

शुष् *śuṣ* (*śuṣyati*) dry up.

स्निह *smih* (*smihyati* — w. gen. or loc.) feel inclined to, love.

हू *hū* or ह्रा *hva* (*hodyati*) call.

libido  
Lube

Spec

## Sast.

अन्न *anna*, n., food, fodder.अश्व *aśva*, m., horse.उदधि *udadhi*, m., ocean.गुरु *guru*, m., teacher.पत्र *patra*, n., leaf, letter.परमु *paraṃ*, m., axe.पाद *pāda*, m., foot; quarter;

ray, beam.

बाहु *bāhu*, m., arm.बिन्दु *bindu*, m., drop.भागु *bhānu*, m., sun.मणि *maṇi*, m., jewel.रत्न *ratna*, n., jewel.राशि *rāṣi*, m., heap.वायु *vāyu*, m., wind.विष्णु *viṣṇu*, m., *nom. pr.* name of a god.शत्रु *śatru*, m., enemy.शिखर *śikhara*, m., summit.शिष्य *śiṣya*, m., pupil, scholar.सूक्त *sūkta*, n., Vedic hymn.

## Exercise V.

अवधो धने जुग्यन्ति । १ । अग्निः सूक्तानि पश्यति\* । २ । गुरु शिष्ययोः क्रुध्यतः । ३ । नृपा अरिभ्यः क्रुध्यन्ति । ४ । अग्निर्दधौ तिष्ठति । ५ । परमुना वृषाम्कुलतः । ६ । अस्त्रं बिन्द्वो गिरेः पतन्ति । ७ । विष्णुमुरियंजति नृपाय । ८ । नृपोऽश्वमारोहति । ९ । चित्रेषु अक्षं मुखति । १० । गुरवः शिष्याणां स्निह्यन्ति । ११ । नृपाणां शत्रवोऽसिना नश्यन्ति । १२ । बाहो गुरवे पत्रं लिखति । १३ । अना मणीनां राशीनिच्छन्ति । १४ । आ गिरेर्वृषा रोहन्ति । १५ । बाहुभ्यां अक्षं नरास्तरन्ति । १६ । बाहो गृहे ह्वयति नरः । १७ । अवेः पुत्री यामस्य मार्गे गवं पश्यतः ॥ १८ ॥

19. Now<sup>1</sup> the sun's<sup>1</sup> rays<sup>2</sup> climb<sup>3</sup> the mountains<sup>3</sup>. 20. A drop<sup>2</sup> of water<sup>1</sup> falls<sup>4</sup> down from the cloud<sup>3</sup>. 21. O<sup>1</sup> men<sup>2</sup>, we see<sup>4</sup> the city<sup>3</sup>. 22. Both kings<sup>1</sup> love<sup>3</sup> poets<sup>2</sup> (*gen. or loc.*). 23. The wind<sup>1</sup> blows<sup>4</sup> (वह्) from the summits<sup>3</sup> of the mountains<sup>3</sup>. 24. The king<sup>1</sup> hurls<sup>4</sup> spears<sup>2</sup> at his enemies<sup>3</sup> (*dat. or loc.*). 25. The scholar<sup>1</sup> bows<sup>3</sup> before his teacher<sup>2</sup> (*acc.*). 26. Two men<sup>1</sup> come<sup>3</sup> with their sons<sup>2</sup> (*instr.*). 27. The two kings<sup>1</sup> desire<sup>4</sup> the poet's<sup>2</sup> jewels<sup>3</sup> (*or loc.*). 28. O<sup>1</sup> seer,<sup>2</sup> we sacrifice<sup>4</sup> to Viṣṇu<sup>3</sup> (*acc.*). 29. The

\* Orthodox Hindus maintain that the Vedic hymns, etc., revealed to their reputed authors, who thus 'saw' them.

cook<sup>3</sup> food<sup>1</sup> with fire<sup>2</sup>. 30. The seers<sup>1</sup> praise<sup>4</sup> Viṣṇu<sup>3</sup> with hymns<sup>2</sup>.  
31. In the city<sup>1</sup> the king<sup>2</sup> calls<sup>4</sup> his enemies<sup>3</sup>.

## Lesson VI.

131. Verbs. *ya*-class, cont'd. The roots of this class which end in च् *a* lengthen their च् *a* in forming their present-stem; thus, तम् *tam*, ताम्यति *tāmyati*; भ्रम् *bhram*, भ्राम्यति *bhrāmyati* — but this last makes some forms with short च् *a*. The root मद् *mad* has the same lengthening: माद्यति *mādyati*.

132. Certain *ā*-roots (five — by the Hindus written with final *o*) make present-stems with an accented *yā*; thus, दा *dā*, दयति *dyati*.

133. The root व्यच् *vyadh* is abbreviated to विच् *vidh* in the present-system: विध्यति *vidhyati*.

134. The root क्रम् *kram*, said by the natives to form its present-stem according to this class, really forms it only according to the *a*-class, and the root-vowel is lengthened in the active voice, but not in the middle; thus, क्रामति *kramati*, but middle क्रमते *kramate*.

135. The root चम् *cam*, used only with the preposition चा *a*, forms चाचामति *acāmati*.

136. Neuters in उ *u*. मधु *madhu*, 'honey'.

	Singular.	Dual.	Plural.
N.	मधु <i>madhu</i>	मधुनी <i>madhuni</i>	मधूनि <i>madhūni</i>
A.	" "	" "	" "
I.	मधुना <i>madhunā</i>	मधुभ्याम् <i>madhubhyām</i>	मधुभिस् <i>madhubhis</i>
D.	मधुने <i>madhune</i>	" "	मधुभ्यस् <i>madhubhyas</i>
Ab.	मधुनस् <i>madhunās</i>	" "	" "
G.	" "	मधुनोस् <i>madhunōs</i>	मधूनाम् <i>madhūnām</i>
L.	मधुनि <i>madhuni</i>	" "	मधुषु <i>madhuṣu</i>
V.	मधु or मधो		

137. Neuter adjectives (but not substantives) in उ न् may take the forms proper to the masculine in the dat., abl.-gen., loc. sing., and gen.-loc. dual.

138. Changes of final न् n. Before initial ज् j and श् ś, न् n becomes ञ् ñ; thus, तान् जनान् *tān janān* becomes ताञ्जनान् *tāñ janān*; तान् शत्रून् *tān śatrūn* = ताञ्शत्रून् *tāñ śatrūn*. In last case, however, छ् ch is almost always substituted for the initial श् ś; thus, ताञ्छत्रून् *tāñ chatrūn*.

139. Final न् n, before an initial ल् l, is assimilated and becomes nasalized l, which is written ल्ले ll, or (what is the same thing) ँ ñ; thus तान् लोकान् *tān lokān* becomes ताल्ले लोकान् *tāñ lokān* or तां लोकान् *tā lokān*.

140. Before the surd palatal, lingual, and dental mutes there is inserted after final न् n a sibilant of each of those classes respectively, before which न् n becomes *anusvāra*; thus for तान् च *tān ca* we find तांश्च *tāñś ca*; for तान् तथा *tān tathā*, तांश्चथा *tāñś tathā*.

### Vocabulary VI.

Verbs:	
पिबति <i>(pibāti — § 109)</i> go to; fall to one's lot, fall upon.	पिब <i>cam + आ ङ (ācāmati)</i> sip, drink, rinse the mouth.
क्राम <i>kram + आ ङ (ākrāmati)</i> stride up to, attack.	तम <i>tam (tāmyati)</i> be sad.
	तुष्ट <i>tus (tūṣyati)</i> rejoice, take pleasure in (w. instr.).
	दीव <i>dīo (dīvyati)</i> play.

\* This rule really involves an historic survival, the large majority of cases of final न् n in the language being for original नः. Practically, the rule applies only to न् n before च् c and त् t, since cases involving the other initials are excessively rare.

ध्रम् <i>bhram</i> ( <i>bhrāmyati</i> — § 131) wander about.	श्रम् <i>śram</i> ( <i>śrāmyati</i> ) become weary.
मद् <i>mad</i> ( <i>mādyati</i> ) get drunk.	हृ <i>hr</i> ( <i>hṛati</i> ) take away, steal, plunder.
व्यध् <i>vyadh</i> ( <i>vidhyati</i> ) hit, pierce.	
शम् <i>śam</i> ( <i>śāmyati</i> ) become quiet, be extinguished, go out.	

## Subst.:

अक्ष <i>akṣa</i> , m., die, dice.	क्षत्रिय <i>kṣatriya</i> , m., warrior, man of the second caste.
अधर्म <i>adharma</i> , m., injustice, wrong.	नृपति <i>nṛpati</i> , m., king.
अलि <i>ali</i> , m., bee.	नेत्र <i>netra</i> , n., eye.
अश्रु <i>aśru</i> , n., tear.	मधु <i>madhu</i> , n., honey.
अक्ष <i>akṣa</i> , m., bear.	मुख <i>mukha</i> , n., mouth, face.
कोप <i>kopa</i> , m., anger.	मृत्यु <i>mṛtyu</i> , m., death.
	वसु <i>vasu</i> , n., wealth, money.

## Exercise VI.

अथ मधुने लुब्धन्ति । १ । अक्षिरधुना पाणिना वसमाचामति । २ ।  
 नृपा अक्षेक्ष्य दीव्यन्ति । ३ । अक्षिर्मधुना माद्यति । ४ । नरा विवेयासीं  
 लिप्यन्ति । ५ । रामः क्षत्रियान्पशुनाक्रामति । ६ । गुरुः क्षिप्र्याश्च श्र-  
 सामः । ७ । अरयो जनानां वसूनि हरति । ८ । नरी मृत्युमुच्छतः । ९ ।  
 बाह्वस्त्रे नेत्राभ्यामश्रूणि पतन्ति । १० । अक्षेनाग्निः शाम्यति । ११ । अवे-  
 रयो आम्यतः । १२ । गुरुः क्षिप्र्यस्त्र पापान्ताम्यति । १३ । गवा नगरे धा-  
 म्यन्ति । १४ । मधुना चोरेषु च लुब्धन्ति बाहवाः ॥ १५ ॥

16. The warriors<sup>1</sup> play<sup>2</sup> for money<sup>3</sup> (*instr.*). 17. The king's<sup>4</sup>  
 horses<sup>5</sup> become weary<sup>6</sup> on the road<sup>7</sup> to-day<sup>8</sup>. 18. The warrior<sup>9</sup>  
 pierces<sup>10</sup> his enemy<sup>11</sup> with the spear<sup>12</sup>. 19. Bees<sup>13</sup> are fond of<sup>14</sup> (गुह्यं)  
 honey<sup>15</sup>. 20. The water<sup>16</sup> of his tears<sup>17</sup> moistens<sup>18</sup> (क्षिप्र्यं) his feet<sup>19</sup>.  
 21. There<sup>20</sup> bees<sup>21</sup> are flitting about<sup>22</sup> (ध्रम्). 22. Two men<sup>23</sup> are cook-  
 ing<sup>24</sup> honey<sup>25</sup> and<sup>26</sup> fruits<sup>27</sup>. 23. When<sup>28</sup> the teacher's<sup>29</sup> anger<sup>30</sup> ceases<sup>31</sup>,  
 then<sup>32</sup> the scholars<sup>33</sup> rejoice<sup>34</sup>. 24. Tears<sup>35</sup> stand<sup>36</sup> in the warriors<sup>37</sup>

- eyes<sup>2</sup>. 25. The enemies<sup>1</sup> overwhelm<sup>4</sup> (बुध्) the king<sup>3</sup> with arrows<sup>3</sup>.  
 26. A quarter<sup>2</sup> of the injustice<sup>1</sup> falls upon<sup>4</sup> (अ) the king<sup>3</sup> (acc.).

## Lesson VII.

141. Causative Verbs (native "cur-class"). The Hindu grammarians describe a certain present-system which they assign to a so-called "cur-class". This is, however, in fact no present-class at all, but a causative or secondary conjugation, which is not confined to the present-system. But many formations of this sort have no causative value; and it is chiefly these that are grouped by the Hindus in their *cur-class*, which also includes some *denominative-stems* in *dya*, with causative accent. For practical purposes it is well enough to consider these verbs here.

142. The causative-stem is formed by adding अय *dya* to the root, which is usually strengthened; and the strengthening process is in the main as follows:

143. 1. Medial or initial इ *i*, उ *u*, and अ *a* have the *gupa*-strengthening, if capable of it; thus, चुर *cur*, चोरयति *cordyati*; विद् *vid*, वेदयति *veddyati*; but पीठ् *pid*, पीडयति *piddyati*.

144. 2. A final vowel has the *vrddhi*-strengthening; thus, धृ *dhr*, धारयति *dhārdyati*. Before अय *āya*, ऐ *ai* and औ *au* become आय् *āy* and आव् *āv* respectively; thus, भी *bhi*, भावयति *bhāvydyati*; भू *bhū*, भावयति *bhāvdyati*.

145. 3. Medial or initial अ *a* in a metrically light syllable is sometimes lengthened, and sometimes remains unchanged; thus, क्ख *kṣal*, caus. खाखयति *kṣāldyati*; but जन् *jan*, caus. जनयति *jandyati*.

146. The inflection is the usual one of *a*-stems.

147. Rules of euphonic combination. In external combination an initial sonant of whatever class (even a vowel or semivowel or nasal) requires the conversion of a preceding final surd to a sonant.

148. Final त् *t*. 1. Final त् *t* becomes द् *d*, before any initial sonant, except the palatals, the nasals, and ख् *l*: thus, मेघात् चक् मेघाद् चक् *meghāt atra* becomes मेघाद् चक् *meghād atra*; पापात् रक्षति *pāpāt rakṣati* or धाम्यति *bhrāmyati* or गोपायति *gopāyati* becomes पापाद् रक्षति *pāpād rakṣati* or पापाद् धाम्यति *pāpād bhrāmyati* or पापाद् गोपायति *pāpād gopāyati*.

149. 2. Final त् *t* is assimilated to an initial palatal, lingual, or ख् *l* in the next word; thus it becomes च् *c* before च् *c* and छ् *ch*, ख् *j* before ख् *j*, and ख् *l* before ख् *l*: e. g., मेघात् चक् *meghāt ca* becomes मेघाच्च *meghāc ca*; मेघात् जलम् *meghāt jalam* becomes मेघाच्चलम् *meghāj jalam*; पापात् लोकात् *pāpāt lokāt* becomes पापालोकात् *pāpāl lokāt*.

150. 3. Before initial श् *ś*, final त् *t* becomes च् *c*, and the श् *ś* then becomes छ् *ch*; thus, नृपात् शत्रुः *nṛpāt śatruḥ* becomes नृपाच्छत्रुः *nṛpāc śatruḥ*.

151. 4. Before initial nasals त् *t* becomes न् *n*: thus, गुहात् नयति *grhāt nayati* becomes गुहान्नयति *grhān nayati*. But the change into द् *d* is also permitted, though hardly used; thus, गुहान्नयति *grhād nayati*.

### Vocabulary VII.

#### Verbs:

कथय *kathaya* (denom. stem — *kathdyati*) relate, tell.  
 क्षल *kṣal* (*kṣāldyati*) wash.  
 गणय *gaṇaya* (denom. — *gaṇdyati*) number, count.  
 चुर *cur* (*cordyati*) steal.  
 तड् *taḍ* (*tāḍdyati*) strike, beat.

तुल् *tul* (*toldyati*) weigh.  
 दण्डय *daṇḍaya* (denom. — *da-  
 ṇḍdyati*) punish. —  
 नी + आ *nī + ā* (*āndyati*) bring.  
 पीड् *pīḍ* (*pīḍdyati*) torment, vex.  
 पूज् *pūj* (*pūjdyati*) honor.  
 पूर *pūr* (*pārdyati*) overcome; prevail.

## Subst.:

जनक *janaka*, m., father.दण्ड *daṇḍa*, m., stick; punishment.पुण्य *puṇya*, n., merit.फल *phala*, n., fruit; reward.रामायण *rāmāyaṇa*, n., a noted poem.रूपक *rūpaka*, n., gold-piece.लोक *loka*, m., world, people (sing. and pl.).साधु *sādhu*, m., holy man, saint.सुवर्ण *suvarṇa*, n., gold.सूत *sūta*, m., driver, charioteer.स्तेन *stena*, m., thief.Adverb: इव *iva* as, like (postpos.).

## Exercise VII.

स्तेनः सुवर्णं नृपस्य गृहाक्षोरयति । १ । गुरुर्दण्डेन शिष्यांश्चाडयति । २ ।  
 सूतो ज्ञान्प्रोडयति । ३ । अविर्जलेन पाथी चालयति । ४ । रामायणा-  
 म्मयरं गयन्ति । ५ । नरी रूपकाणि गणयतः । ६ । नृपाच्छूयां दण्डो  
 भवति । ७ । रामस्य पुत्री जनेभ्यो रामायणं कथयतः । ८ । सुवर्णं पाणि-  
 भ्यां तोलयामः । ९ । जनकः पुत्रान्कोपाह्वयति । १० । गृहाक्षोका  
 चामच्छन्ति । ११ । पुच्छेन साधुर्दुःखानि पारयति । १२ । देवानिव  
 नृपतीं लोकः पूजयति ॥ १३ ॥

14. Thieves<sup>1</sup> steal<sup>4</sup> the people's<sup>2</sup> money<sup>3</sup>. 15. The two boys<sup>1</sup>  
 wash<sup>3</sup> their mouths<sup>2</sup>. 16. The father<sup>1</sup> tells<sup>5</sup> his sons<sup>3</sup> (*dat.*) the  
 reward<sup>4</sup> of sin<sup>2</sup>. 17. The scholars<sup>1</sup> honor<sup>3</sup> and<sup>5</sup> reverence<sup>4</sup> their  
 teacher<sup>2</sup>. 18. Ye both bring<sup>3</sup> fruits<sup>1</sup> in your hands<sup>2</sup> and<sup>5</sup> count<sup>4</sup>  
 them. 19. Merit<sup>1</sup> protects<sup>3</sup> from misfortune<sup>2</sup> (*abl.*). 20. The char-  
 ioteers<sup>1</sup> strike<sup>4</sup> the horses<sup>2</sup> with sticks<sup>3</sup>. 21. In anger<sup>1</sup> (*abl.*) the  
 king<sup>3</sup> pierces<sup>5</sup> the thief<sup>2</sup> with a spear<sup>4</sup>.

## Lesson VIII.

152. Verbs, *a*-conjugation. Present Indicative Middle. The  
 present indicative middle of verbs whose stems end in *a* is inflected  
 as follows:



Singular.	Dual.	Plural.
1. वदे <i>vāde</i>	वदावहे <i>vādvāhe</i>	वदामहे <i>vādamāhe</i>
2. वदसे <i>vādase</i>	वदेथे <i>vādethe</i>	वदध्वे <i>vādadhve</i>
3. वदते <i>vādāte</i>	वदते <i>vādetē</i>	वदन्ते <i>vāddante</i>

153. The ending of the 3rd pl. is properly *अन्ते ante* (cf. *विति* for *वन्ति anti* in the act.); before the ए *e* of the 1st sing. the stem-final is dropped. एथे *ethe* and एते *ete* are hard to explain.

154. With verbs inflected in both voices, the chief force of the middle is this, that the action is performed for the benefit of the actor himself; thus, *यजति yajati* 'he sacrifices' (for some one else); *यजते yajate* 'he sacrifices for himself'. But many verbs are conjugated only in the middle, like the Latin and Greek deponents.

155. The verb मृ *mr*, 'die', makes म्रियते *mriyāte* in the present; and जन् *jan*, 'give birth', substitutes as present mid. जायते *jāyate*, 'be born'.

156. Combination of final and initial vowels. Two simple vowels, either or both of them short or long, coalesce and form the corresponding long vowel. For the *a*-vowels, see above, § 105. Thus: 1. इ *i* or ई *ī* + इ *i* or ई *ī* = ई *ī*; e. g. गच्छति इति *gacchati iti* becomes गच्छतीति *gacchati 'ti*. 2. उ *u* or ऊ *ū* + उ *u* or ऊ *ū* = ऊ *ū*; e. g. साधु उक्तम् *sādhu uktam* becomes साधूक्तम् *sādhu 'ktam*°.

157. The *i*-vowels, the *u*-vowels, and अ *r*, before a dissimilar vowel or diphthong, are regularly converted each into its own corresponding semivowel, य *y* or व *v* or र *r*. Thus, तिष्ठति अत्र *tiṣṭhati atra* becomes तिष्ठत्यत्र *tiṣṭhaty atra* (four syllables); नदी अत्र *nādī atra* becomes नद्यत्र *nady atra*; मधु अत्र *madhu atra* becomes मध्वत्र *madho atra*; कर्तुं इह *kartuṃ iha* becomes कर्त्रिह *kartr iha*.

\* And theoretically 3. अ *r* + अ *r* = अर् *r*, but probably this has no occurrence.

158. Final ए *e* and ओ *o* remain unchanged before an initial short अ *a*, but the अ *a* disappears. Thus, वने अत्र *vane atra* becomes वने इत्र *vane 'tra*; भानो अत्र *bhāno atra* becomes भानो इत्र *bhāno 'tra*. By far the commonest case of final ओ *o* is where it represents final अस् *as* (see § 118).

159. The final इ *i* or उ *u*-element of a diphthong is changed to its corresponding semivowel य *y* or व *v*, before any vowel or diphthong, except when the rule of § 158 would apply. Thus, ए *e* becomes अय *ay*, and ऐ *ai*, आय *ay*; ओ *o* becomes अव *av*, and औ *au*, आव *av*. Thus, in internal combination, ने-अ *ne-a* becomes नय *naya*; भो-अ *bho-a* becomes भव *bhava*; so नै-अय *nai-aya* yields नायय *nāy-aya*, and भौ-अय *bhau-aya* yields भावय *bhāv-aya*.

160. In *external* combination, the resulting semivowel is in general dropped; and the resulting hiatus remains. Thus, वने इति *vane iti* becomes वन इति *vana iti* (through the intermediate stage वनयिति *vanay iti*); भानो इति *bhāno iti* becomes भान इति *bhāna iti* (through भानविति *bhānav iti*). The case of final ए *e* is by far the more frequent. See also § 164.

161. Certain final vowels maintain themselves unchanged before any following vowel. Such are 1. ई *i*, ऊ *u*, and ए *e* as dual endings, both of declension and of conjugation; thus, गिरी इह *giri iha*, साधू अत्र *sādhu atra*; फले अत्र *phale atra*. 2. The final, or only, vowel of an interjection; thus, हे इन्द्र *he indra*, हे अग्ने *he agne*.

### Vocabulary VIII.

Verbs (deponents):	
अर्थय <i>arthaya</i> (denom. — <i>arthā-</i> <i>gate</i> ) ask for (w. two accus.).	भास् <i>bhās</i> ( <i>bhāṣate</i> ) speak.
ईक्ष् <i>ikṣ</i> ( <i>ikṣate</i> ) see, behold.	मृ <i>mṛ</i> ( <i>mriyḍte</i> ) die.
कम्प् <i>kamp</i> ( <i>kāmpate</i> ) tremble.	यत् <i>yat</i> ( <i>yḍtate</i> ) strive for (w. dat.).
जन् <i>jan</i> ( <i>jāyate</i> ) be born, arise,	युध् <i>yudh</i> ( <i>yūḍhyate</i> ) fight (w. instr. of accompaniment).

रम् <i>rabh</i> + आ & ( <i>ārbhate</i> ) take hold on, begin.	वन्द <i>vand</i> ( <i>vāndate</i> ) greet, honor.
रुच् <i>ruc</i> ( <i>rūcate</i> ) please (dat., gen.).	शिक्ष <i>śikṣ</i> ( <i>śikṣate</i> ) learn.
लभ् <i>labh</i> ( <i>lābhate</i> ) receive, take.	सह <i>sah</i> ( <i>sāhate</i> ) endure.
	सेव <i>sev</i> ( <i>sēvate</i> ) serve, honor.

## Subst.:

अनर्थ <i>anartha</i> , m., misfortune.	मनुष्य <i>manuṣya</i> , m., man ( <i>homo</i> ).
उद्योग <i>udyoga</i> , m., diligence.	यज्ञ <i>yajña</i> , m., sacrifice.
कल्याण <i>kalyāṇa</i> , n., advantage; salvation.	वन <i>vana</i> , n., woods, forest.
तरु <i>taru</i> , m., tree.	विनय <i>vinaya</i> , m., obedience.
द्विज <i>dvija</i> , m., Aryan.	वीचि <i>vīci</i> , m., wave.
द्विजाति <i>dvijāti</i> , m., Aryan.	शास्त्र <i>śāstra</i> , n., science; text-book.
धर्म <i>dharma</i> , m., right; law; virtue.	सूद्र <i>sūdra</i> , m., man of the fourth caste.
धीर्य <i>dhairya</i> , n., steadfastness.	हित <i>hita</i> , n., advantage.
पशु <i>paṣu</i> , m., beast.	Adverb: न <i>na</i> , not.
बल <i>bala</i> , n., strength, might.	

## Exercise VIII.

वायोर्वलेन तरवः कम्पन्ते । १ । असिनाद्यारयो वियन्त इत्यत्र\*  
 नृपो भाषते । २ । वसूनां राशीन्नुपतीम्बवयो ऽर्ययन्ते । ३ । शास्त्रे (§ 161)  
 अधुना शिष्यामह इति पन्ने हरिर्लिखति । ४ । पापाहुः खं जायते । ५ ।  
 शिष्याणां विनय उद्योगश्च गुरुभ्यो रोचते । ६ । अधर्माय न धर्माय  
 यतेये । ७ । विष्णोः (abl.) सूक्ते अवी लभेते । ८ । अशर्विर्मानुं वन्दते । ९ ।  
 अवी ईक्षते वातः । १० । धनेन पशूं लभधे यज्ञाय । ११ । सदा गुरोः  
 पादौ वाक्ताः सेवन्ते । १२ । फले अच मनुष्यस्य पादोऽसिष्ठतः । १३ ।  
 सहेते अनर्थं साधू । १४ । वनेऽपि हर्षा वसन्ति । १५ । अचिया अवी 70/10/15.  
 सेवन्ते ॥ १६ ॥

17. The two houses<sup>4</sup> yonder<sup>5</sup> tremble<sup>6</sup> by the power<sup>3</sup> (*instr.*)

\* इति, 'thus', is very commonly used as a particle of quotation, following the words quoted.

of the ocean's<sup>1</sup> waves<sup>2</sup>. 18. The father<sup>3</sup> beholds<sup>4</sup> his son's<sup>1</sup> face.<sup>3</sup>  
 19. "We strive<sup>3</sup> after the advantage<sup>2</sup> of the scholars<sup>1</sup>;" thus<sup>4</sup>  
 (इति) speak<sup>6</sup> the teachers<sup>5</sup>. 20. The children<sup>3</sup> ask<sup>4</sup> their father<sup>1</sup>  
 for food<sup>2</sup> (*accus.*). 21. In the forest<sup>1</sup> yonder<sup>2</sup> elephants<sup>3</sup> are  
 fighting<sup>3</sup> with bears<sup>4</sup>. 22. The two Çūdras<sup>3</sup> serve<sup>4</sup> the two Aryans<sup>1</sup>  
 here<sup>2</sup>. 23. Fruits<sup>1</sup> please<sup>2</sup> the children<sup>3</sup>. 24. Whence<sup>1</sup> do ye receive<sup>3</sup>  
 money<sup>2</sup>? 25. Now<sup>1</sup> the two seers<sup>2</sup> begin<sup>4</sup> the sacrifice<sup>3</sup>.

## Lesson IX.

162. Feminines in *आ a*, declined like *सेना senā*, 'army.'

	Singular.	Dual.	Plural.
N.	सेना <i>senā</i>	सेने <i>senē (ā + i)</i>	सेनास् <i>senās</i>
A.	सेनाम् <i>senām</i>	" "	" "
I.	सेनाया <i>senāyā</i>	सेनाभ्याम् <i>senābhyām</i>	सेनाभिस् <i>senābhis</i>
D.	सेनायै <i>senāyāi</i>	" "	सेनाभ्यस् <i>senābhyas</i>
Ab.	सेनायास् <i>senāyās</i>	" "	" "
G.	" "	सेनायोस् <i>senāyos</i>	सेनानाम् <i>senānām</i>
L.	सेनायाम् <i>senāyām</i>	" "	सेनासु <i>senāsu</i>
V.	सेने <i>senē</i>		

163. Adjectives in *आ a* are declined in the masc. like *देव*, in the fem. like *सेना*, in the neuter like *फल*. But often the fem. stem ends in *ई i*, and is declined like *नदी* (in Less. XI).

164. Final *ऐ ai* and *औ au*, according § 159, become *आय् āy* and *आव् āv* respectively before any following vowel or diphthong. The *य्* or *व्* may then be dropped, leaving a hiatus. The *य्* is in fact always dropped, but the *व्* not often. Thus, *सेनायै च* becomes, through the medium of *सेनायाय् च*, *सेनाया च*; *देवी च* becomes *देवाच*.

165. Initial *ह्*, after short vowels, the preposition *आ*, and the

prohibitive particle मा, becomes क्ः thus, अच छाया becomes अच छाया; आ + छादयति = आच्छादयति.

166. An initial ऋ of a root generally becomes ॠ after a verbal prefix containing रु, either original or representing रु; such as अन्तर 'between', निम्, परा, etc. Thus, प्रणयति, निर्णयति.

167. The following prefixes are often used before verbs: अनु 'after, along, toward'; अव 'down, off'; उद् 'up, up forth or out'; उप 'to, toward'; नि 'down; in, into'; निम् 'out, forth'; परा 'to a distance, away'; परि 'round about, around'; प्र 'forward, forth'; सम् 'along with, completely.'

## Vocabulary IX.

## Active Verbs:

गम् + अव (avagacchati) understand.

तु + अव (avatāṣati) descend.

नो + उप (upandayati) introduce, consecrate.

+ परि (pariṇdyati) lead about; marry.

पत् + उद् (utpadyati) fly up.

वद् + अव (avarohati) descend.

## Deponents:

गम् + सम् (saṃgacchate) come together, meet.

वि + परा (parājdyate) be conquered (rarely w. act. sense: conquer.).

पद् + प्र (prapadyate) flee for refuge (acc.) to (acc. of person).

भिष् (bhikṣate) beg, get by begging.

मृगय (denom. — mṛgdyate) hunt for, seek.

वृत् (vṛtate) exist, subsist, be, become.

शुम् (śubbhate) be brilliant, shine; be eminent.

## Subst.:

रपु m., arrow.

कन्या f., daughter, maiden.

गङ्गा gaṅgā f., n. pr., the Ganges.

गृहस्थ m., householder, head of family.

छाया f., shade.  
 प्रयाग m., *nom. pr.*, Prayāga (a city, Allahābād).  
 भय n., fear.  
 भार्या f., wife, woman.  
 भाषा f., speech, language.  
 भिक्षा f., alms.  
 यमुना f., *n. pr.*, Yamunā (a river, the Jumna).  
 रथ m., n., battle.  
 रथा f., street.  
 विद्या f., knowledge, learning.  
 विह्व m., bird.  
 व्याध m., hunter.

शरण n., protection.

संध्या f., twilight.

स्वर्ग m., heaven.

हृदय n., heart.

Adj.:

कुण्ड, f. \*च्छा, black.

पाप, f. \*च्छा, bad, wicked.

प्रभूत, f. \*च्छा, much, abundant;  
 pl. many.

Adv.:

सह together with (*postpos.*, *w. instr.*).

सहसा suddenly, quickly.

### Exercise IX.

रत्नं रत्नेन संगच्छते\* । १। यदा विहगा व्याधं पश्यन्ति तदा सहसो-  
 त्यतन्ति । २। स्वर्गं हृदयेषु मृगयन्त आश्रयः । ३। हरेः कन्यां रामः परि-  
 श्रयति । ४। विष्णोर्हरेश्च भार्ये कन्याभिः सहसंगच्छतः । ५। रामो वि-  
 ष्णुश्च देवाश्चरन् प्रपद्येते । ६। भिक्षया रामस्तु शिष्यो वर्तते । ७।  
 यदा जना गङ्गायां स्त्रियन्ते तदा स्वर्गं लभन्ते । ८। कन्याया (१६४) चत्तं  
 यच्छत्युपेर्भार्या । ९। वनं चरेष्विषूयुसन्ति व्याधाः कुण्डो च स्त्रियेते । १०।  
 दिवातीर्णा भाषां शूद्रा नावगच्छन्ति । ११। हे शिष्या गंगरत्न रथासु  
 साधूनां भार्याभ्यो ऽथ भिक्षां लभन्धे । १२। अथ छायायां प्रभूता विह-  
 वास्त्रिष्टन्ति । १३। चरियस्तु वासावुषिष्पनयति ॥ १४ ॥

15. The two scholars<sup>1</sup> beg<sup>2</sup> much<sup>3</sup> alms<sup>3</sup> from the wives<sup>5</sup> of  
 the householders<sup>4</sup>. 16. At Prayāga<sup>1</sup> the Ganges<sup>3</sup> unites<sup>4</sup> with the  
 Yamunā<sup>3</sup>. 17. Bad<sup>1</sup> men<sup>2</sup> do not<sup>4</sup> reach<sup>5</sup> (स्वर्गम्) heaven<sup>2</sup>. 18. O  
 Viṣṇu<sup>1</sup>, to-day<sup>3</sup> Īśva<sup>3</sup> marries<sup>7</sup> Gaṅgā<sup>6</sup>, Hari's<sup>4</sup> daughter<sup>5</sup>. 19. In the  
 battle<sup>1</sup> the kings<sup>3</sup> fight<sup>4</sup> with arrows<sup>3</sup> and<sup>6</sup> conquer<sup>7</sup> their enemies<sup>5</sup>.

\* "Birds of a feather flock together".

20. Here<sup>3</sup> in the street<sup>3</sup> the two kings<sup>1</sup> dismount<sup>4</sup> from *their* black<sup>4</sup> horses<sup>5</sup>. 21. The seer's<sup>2</sup> two sons<sup>2</sup> are eminent<sup>4</sup> in learning<sup>1</sup> (*instr.*). 22. From fear<sup>3</sup> of the wicked<sup>1</sup> hunters<sup>2</sup> (*abl.*) two birds<sup>4</sup> fly up<sup>5</sup>. 23. At twilight<sup>1</sup> (*loc. du.*) the seers<sup>2</sup> (§ 13, 3) reverence<sup>4</sup> the gods<sup>2</sup>. 24. In the street<sup>2</sup> of the village<sup>1</sup> the teacher<sup>2</sup> and<sup>5</sup> the scholar<sup>4</sup> meet<sup>6</sup>. 25. We two sacrifice<sup>2</sup> to the gods<sup>1</sup> *for ourselves*; we do not<sup>4</sup> sacrifice<sup>5</sup> for Hari<sup>2</sup>.

## Lesson X.

168. Verbs. Passive Inflection. A certain form of present-system, inflected with middle endings, is used only with a passive meaning, and is formed from all roots for which there is occasion to make a passive conjugation. Its sign is an accented *य* added to the root, without any reference to the classes according to which the active and middle forms are made. The inflection is precisely like that of other *a*-stems. Thus, तन्ये *tanyē*, तन्यसे *tanyase*, तन्यते *tanyate*, etc.

169. Outside the present-system middle forms may be used in a passive sense; but there is a special form for the aor. pass. in the 3rd. sing.

170. The form of root to which the passive-sign is appended is usually a weak one. Thus a penultimate nasal is dropped; and certain abbreviations which are made in the weak forms of the perfect, or in the past passive participle are found also in the passive present-system. E. g. from अङ्, pass. अङ्यते; from बन्, बन्धते.

171. In the roots बच्, बह्, बप्, बस्, बह्, and स्वप्, the *व* becomes *उ* in the pres.; thus, उच्यते, उच्यते, उच्यते (see note to § 102), सुच्यते. Similarly, चक् makes च्यते, and चह् and प्रह् make गृह्यते and पृथ्व्यते; प्रास् makes प्रियते. ✓

172. Final **ह** and **उ** of roots are generally lengthened; thus, **वि, वीयते; वृ, वृयते.**

173. Final **च** is in general changed to **रि**; thus, **कृ, क्रियते;** but if preceded by two consonants it takes *gupa*; thus, **कु, कुर्यते.** The roots in "variable *r*", which the natives write with **चृ** *r*, change **च** to **रैरु**, or, if a labial letter precede, to **ऊरु**; thus, **तृ, तीर्यते; कृ, 'strew', कीर्यते;** but **पृ, पूर्यते.**

174. Final **आ** of roots is usually changed to **रै**; thus, **दा, दीयते; वा, वीयते; धा, धीयते.** But **धा** makes **धायते**; and so some other roots in **आ**.

175. The roots **तन्** and **खन्** usually form their passives from parallel roots in **आ**; thus, **तायते.** But **तन्यते** and **खन्यते** occur.

176. Verbs of causative inflection, and denominatives in **अय**, form their passive by adding **य** to the causative or denominative stem after **अय** has been dropped: thus, **चोर्यते** 'is stolen'; **गण्यते** 'is counted'.

177. The personal passive construction, with the logical subject in the instrumental, is particularly common with transitive verbs; and not less so the impersonal passive construction, both with transitive and intransitive verbs. Thus, **नरेण स्वर्गो जन्मते** 'Heaven is reached by the man'; **आगम्यते** 'one comes hither'; **सुष्यते** 'one sleeps'; **श्रूयते** 'it is heard', i. e. 'they say'. The predicate to the instrumental subject of such a construction is of course also instrumental; thus, **रामेणर्षिया जीवते** 'Rāma lives as a seer'.

### Vocabulary X.

Verbs, with passives:	<b>ग्रह्</b> (p. <i>grhyāte</i> ) take, receive, seize.
<b>कृ</b> (p. <i>kriyāte</i> ) make, do, perform.	<b>दृश्</b> ( <i>dāṣati</i> ; p. <i>daṣyāte</i> ) bite.
<b>खन्</b> ( <i>khānati</i> ; p. <i>khāyāte, khanyāte</i> ) dig.	<b>दृह</b> ( <i>dyāti</i> ; p. <i>dyāte</i> ) cut.
<b>वा</b> ( <i>gāyati</i> ; p. <i>gīyāte</i> ) sing.	<b>दीव्</b> ( <i>divyati</i> ; p. <i>divyāte</i> ) play.
	<b>धा</b> (p. <i>dhīyāte</i> ) put, place.



शुधा (*dḥdyati*; p. *dḥīdyte*) suck.

ध्या (*dhyāyati*; p. *dhyādyte*) think, ponder.

पिपा (*piyate*) drink.

पूर (*Hindu पू*; p. *pūryate*) fill.

बन्ध (*p. badhyate*) bind; entangle; catch.

मा (*p. miyate*) measure.

वच् (*p. ucyate*) speak.

वप (*vāpati*; p. *uṇyate*) sow, scatter.

शास् (*p. śisyate*) rule; punish.

शृ (*p. śrūdyte*) hear.

स्तु (*p. stūdyte*) praise.

स्वप् (*p. supyate*) sleep.

हृ (*p. hīdyte*) abandon, give up; neglect.

ह्व or ह्वा (*hṛdyati*; p. *hīdyte*) call.

+ आ call, summon.

#### Substantives:

आज्ञा f., command.

आशा f., hope.

काष्ठ n., fagot; wood.

गीत n., song.

घट m., pot, vessel.

घृत n., melted butter; *ghes*.

धान्य n., grain.

पाश m., noose, cord, snare.

भार m., burden.

भिक्षु m., beggar, ascetic.

भूष m., servant.

माळा f., garland.

राज्य n., kingdom.

शिशु m., child.

सर्प m., snake.

#### Adj.:

विधेय, f. °आ, obedient.

#### Exercise X.

रामेण पुषावयोपनीयते इति श्रूयते। अविर्गुपेण धर्मे पुच्छते। २।  
घटो घृतेन पूर्यते। ३। विहगाः पाशैर्बध्यन्ते। ४। जनिर्नगरं बन्धते। ५।  
हे शिष्या गुरुणा ह्यध्वे। ६। नरैः कटाः क्रियन्ते। ७। कविभिर्गुपाः  
सदा श्रूयन्ते। ८। प्रभूता भिक्षा गृहस्थस्य भार्यया भिक्षुभ्यो दीयते। ९।  
कन्याभ्यां गीतं गीयते। १०। क्षेत्रीर्लोकानां वसु चोर्यते। ११। रघुमी रणे  
रथो नृपतिना जीयते। १२। हे देवी साधुभिः सदा स्मर्यते। १३।  
दण्डेन वस्त्राः शिष्यन्ते। १४। प्रभूतः काष्ठानां भारो नरेणोद्धते। १५।  
अग्नेन जलं पीयते। १६। धर्मेण राज्यं शिष्यते नृपेण। १७। सर्वेषु  
दक्षेते नरी। १८। सूतेनाज्ञासाध्यते ॥ १९ ॥

(Use passive constructions throughout.)

20. Grain<sup>2</sup> is scattered<sup>3</sup> for the birds<sup>1</sup>. 21. Garlands<sup>1</sup> are twined<sup>3</sup> (use वन्ध्) by the maidens<sup>3</sup>. 22. Again<sup>2</sup> Hari<sup>1</sup> is praised<sup>4</sup> by Rāma<sup>3</sup>. 23. Viṣṇu<sup>1</sup> drinks<sup>4</sup> water<sup>3</sup> from his hand<sup>3</sup>. 24. 'Pleasantly<sup>1</sup> (सुखेन) one sleeps<sup>3</sup> in the shade<sup>3</sup>'; so<sup>4</sup> say<sup>5</sup> the people<sup>6</sup>. 25. Both seers<sup>1</sup> sacrifice<sup>3</sup>. 26. The father<sup>1</sup> sets<sup>4</sup> hopes<sup>3</sup> on his child<sup>3</sup> (loc.). 27. The scholar<sup>3</sup> neglects<sup>4</sup> the teacher's<sup>1</sup> command<sup>3</sup>. 28. The two scholars<sup>1</sup> think<sup>3</sup> about their text-book<sup>3</sup> (nom.). 29. Grain<sup>2</sup> is sown<sup>3</sup> in the fields<sup>1</sup>. 30. They play<sup>3</sup> with dice<sup>1</sup> (impers. pass.). 31. The king's<sup>1</sup> commands<sup>3</sup> are received<sup>5</sup> by the obedient<sup>3</sup> servants<sup>4</sup>. 32. The man<sup>1</sup> digs<sup>3</sup> in the field<sup>3</sup>.

## Lesson XI.

178. Verbs. Imperfect Active, *a*-conjugation. The imperfect is formed from the present-stem by prefixing the augment अ, and adding a set of secondary endings.

179. If the present-stem begin with a vowel, the augment unites with it to form always the *vrddhi*-vowel, not the *guna*: thus अ + इ or ई or ए = ऐ; अ + उ or ऊ = औ; अ + अ = आर्.

180. If a preposition be prefixed, the augment comes between preposition and verb, as in Greek; thus, from उप-जी, impf.-stem उपानय, i. e. उप + अ + नय; वि-जी, impf.-stem वनय.

181. The inflection in the active is as follows:

	Sing.	Dual.	Plural.
1.	अवदम् <i>avadam</i>	अवदाव <i>avadāva</i>	अवदाम <i>avadāma</i>
2.	अवदस् <i>avadas</i>	अवदतम् <i>avadatam</i>	अवदत <i>avadata</i>
3.	अवदत् <i>avadat</i>	अवदताम् <i>avadatām</i>	अवदन् <i>avadan</i>

182. The imperfect is the tense of narration; it expresses past time simply, without any further implication.

183. Polysyllabic Feminines in ई, declined like नदी, 'river.'

	Sing.	Dual.	Plural.
N.	नदी <i>nadī</i>	नद्यौ <i>nadyāu</i>	नद्यस् <i>nadyas</i>
A.	नदीम् <i>nadīm</i>	, ,	नदीस् <i>nadīs</i>
L.	नद्या <i>nadyā</i>	नदीभ्याम् <i>nadibhyām</i>	नदीभिस् <i>nadibhis</i>
D.	नद्यौ <i>nadyāu</i>	, ,	नदीभ्यस् <i>nadibhyas</i>
Ab.	नद्यास् <i>nadyās</i>	, ,	, , ,
G.	, ,	नद्योस् <i>nadyos</i>	नदीनाम् <i>nadinām</i>
L.	नद्याम् <i>nadyām</i>	, ,	नदीभ्यु <i>nadibhyu</i>
V.	नदि <i>nadī</i>		

184. Final nasals. The nasals **रू**, **ञ**, and **न्**, occurring as finals after a short vowel, are doubled before any initial vowel: thus, **अतिष्ठन् अच** becomes **अतिष्ठन्नच**.

## Vocabulary XL

Verbs:	
कुर्तु + अच ( <i>avakṛntīditi</i> ) cut off or down.	विश् + म ( <i>praviṣṭīditi</i> ) enter. + उप seat oneself.
पठ् ( <i>pāṭhati</i> ) recite, read.	हृ + आ ( <i>ahdrati, -te</i> ) fetch, bring.
Subst.:	
अर्थ m., purpose; meaning; wealth.	पत्नी f., wife, consort.
इन्द्र m., <i>nom. pr.</i> , the god Indra.	पुत्री f., daughter.
इन्द्रायी f., <i>nom. pr.</i> , the goddess Indrāṇī.	पुस्तक n., book (manuscript).
काव्य n., poem.	पूर m., flood, high water.
ग्रन्थ m., literary work, book.	पृथिवी f., earth; ground.
जननी f., mother.	ब्राह्मण m., priest, Brāhman.
दासी f., female slave, servant.	मत्स्य m., fish.
देवी f., goddess, queen.	वापी f., cistern. tank
नगरी f., city.	सभा f., council, meeting.
नारी f., woman, wife.	सेना f., army.
	शोच n., song of praise.

## Exercise XI.

नृपतिर्नगरीं सेनयाजयत् । १ । अथः समाधां कात्यायनपठत् । २ ।  
 दास्योऽज्ञमानयत् । ३ । देवीर्देवांस हरिरपुजयत् । ४ । साधोः पत्न्या  
 भिषवे रूपकायि दीयते । ५ । नदीषु मत्स्यानपञ्चाम । ६ । पुस्तकं पुत्र्या  
 अयच्छद्विष्णुः । ७ । नगर्या रक्षाषु नवावधाम्यताम् । ८ । पुषिष्याः  
 प्रभूता विहवा उदपतत् । ९ । नृहं नवाः पूरेणोद्यते । १० । पत्नीभिर्नरा  
 नगर आनच्छत् । ११ । यदा शिवो विष्णुश्च अन्यमपठतां तदार्थं नावा-  
 नच्छाव । १२ । शिष्या नुरोगुहं प्राविशन्नुपाविशंस कटयोः पुषि-  
 श्वाम् ॥ १३ ॥

14. When<sup>1</sup> ye besought<sup>2</sup> (प्रपद्) the king<sup>3</sup> for protection<sup>4</sup> (aco.),  
 then<sup>5</sup> ye were<sup>6</sup> (स्ता) in misfortune<sup>7</sup>. 15. In the two rivers<sup>1</sup> Gaṅgā<sup>2</sup>  
 and<sup>3</sup> Yamunā<sup>4</sup> it is<sup>5</sup> (वर्तते) high-water<sup>6</sup>. 16. The two women<sup>1</sup> sang<sup>2</sup>  
 a song of praise<sup>3</sup> about Rāma<sup>4</sup> (gen.). 17. O<sup>1</sup> seers<sup>2</sup>, why<sup>3</sup> do ye  
 both sacrifice<sup>4</sup> to the goddesses<sup>5</sup> with melted butter<sup>6</sup>? 18. The queen's<sup>1</sup>  
 women-servants<sup>2</sup> brought<sup>3</sup> jewels<sup>4</sup> and<sup>5</sup> precious stones<sup>6</sup>. 19. In  
 anger<sup>1</sup> (abl.) the teacher<sup>2</sup> struck<sup>3</sup> the scholar<sup>4</sup> with his hand<sup>5</sup>.  
 20. The two servants<sup>1</sup> brought<sup>2</sup> water<sup>3</sup> from the cistern<sup>4</sup> in pots<sup>5</sup>.  
 21. Ye cut off<sup>1</sup> (impf.) wood<sup>2</sup> from the trees<sup>3</sup> with the axe<sup>4</sup>. 22. The  
 seer<sup>1</sup> praised<sup>2</sup> Indrāpī<sup>3</sup>, Indra's<sup>4</sup> consort<sup>5</sup>, with hymns<sup>6</sup>.

## Lesson XII.

185. Feminine Substantives in इ ङ and उ व are declined as in  
 the paradigms on the next page. The two series of forms exhibit  
 complete parallelism: where the one shows ङ, य, ञ, or अय, the other  
 shows respectively व, व, व, or अव; cf. §§ 50, 51. In the D., Ab-  
 G., and L. sing., these stems sometimes follow नदी; thus *matyāi*,  
*-yās*, *-yām*; *dhenvāi*, *-vās*, *-vām*.

186. Feminines in इ ङ and उ व: मति 'opinion'; धेनु 'cow'.

	Sing.	Dual.	Plural.
N.	मतिस् <i>matīḥ</i>	मती <i>matī</i>	मतयस् <i>matayas</i>
A.	मतिम् <i>matim</i>	" "	मतीस् <i>matīs</i>
I.	मत्वा <i>matyā</i>	मतिभ्याम् <i>matibhyām</i>	मतिभिस् <i>matibhis</i>
D.	मतये <i>mataye</i>	" "	मतिभ्यस् <i>matibhyas</i>
Ab.	मतेस् <i>mates</i>	" "	" "
G.	" "	मत्वोस् <i>matyos</i>	मतीनाम् <i>matīnām</i>
L.	मती <i>matī</i>	" "	मतिषु <i>matīḥ</i>
V.	मते <i>mate</i>		

N.	धेनुस् <i>dhenus</i>	धेनु <i>dhenū</i>	धेनवस् <i>dhenavas</i>
A.	धेनुम् <i>dhenum</i>	" "	धेनुस् <i>dhenās</i>
I.	धेन्वा <i>dhenvā</i>	धेनुभ्याम् <i>dhenubhyām</i>	धेनुभिस् <i>dhenubhis</i>
D.	धेनवे <i>dhenave</i>	" "	धेनुभ्यस् <i>dhenubhyas</i>
Ab.	धेनोस् <i>dhenos</i>	" "	" "
G.	" "	धेन्वोस् <i>dhenvos</i>	धेनूनाम् <i>dhenūnām</i>
L.	धेनी <i>dhenā</i>	" "	धेनुषु <i>dhenuḥ</i>
V.	धेनो <i>dhenō</i>		

187. Adjectives in इ i and उ u are often inflected in the feminine like मति and धेनु. But adjectives in उ u preceded by one consonant often form a derivative feminine stem by adding ई ī. Thus, बड् 'much', N. masc. बडस्, f. बड्ही, n. बड्; गुरु 'heavy', m. गुरुस्, f. गुर्वी, n. गुरु. This fem. is then declined like नदी.

## Vocabulary XII.

Verbs:	दिश् + उय (upadiṣṭi) teach, instruct.
कूप (kūpate) be in order; tend or conduce to (w. dat.).	अविद् (aviddi, vindditi) acquire.

## Subst.:

कलह m., quarrel.

काव्य n., poem.

कीर्ति f., glory.

गोप m., cowherd, shepherd;  
guardian.

जाति f., birth; caste; kind.

धृति f., decision of character;  
courage.

पार्थिव m., prince.

बुद्धि f., prudence, intelligence.

भक्ति f., devotion, honor.

भाग m., part, piece.

भूति f., prosperity, blessing.

भूमि f., earth, ground, land.

मषिका f., fly, gnat.

मुक्ति f., salvation, deliverance.

यष्टि f., stick, staff.

रश्मि m., ray; rein.

रात्रि f., night,

व्रण m., wound.

शान्ति f., repose.

श्रुति f., hearing; holy writ.

स्मृति f., tradition; law-book.

स्वप्न m., sleep; dream.

हनु f., jaw.

## Adj.:

नीच, f. °चा, low.

मुख्य, f. °चा, principal, first.

लघु m., f., n., or f. °छी, light.

## Exercise XII.

मषिका व्रणमिच्छति धनमिच्छति पार्थिवः ।

गीचाः कलहमिच्छति शान्तिमिच्छति साधवः ॥ १ ॥

शास्त्रवर्षेय इह शोभते । १ । सुतो बड्डीषु स्मृतिषु च धर्म उपदि-  
शते । २ । राज्यां स्वप्नं न लभामहे । ३ । बड्डीं कीर्तिं धृत्याविन्दन्नुप-  
तिः । ४ । पुष्टेन मुक्तिं लभामहे । ५ । बह्विधभूषणे ऽरिष्वधिपन्नपतिः । ६ ।  
हन्वामहं वध्ना यस्याताडयम् । ७ । नृपतेर्बुद्ध्या चक्षियाणां कलहो  
ऽशान्त्यत् । ८ । मूढाणां जातयो गीचा गच्छन्ते । ९ । दिवातीनां जातिषु  
ब्राह्मणा मुख्याः । १० । धर्मो भूयि कस्यते । ११ । जात्या चक्षिणी वर्तेते । १२ ।  
भूमेर्भावं ब्राह्मणायायच्छत्पार्थिवः । १३ । चक्ष्वा चक्ष्मन्भूमावप-  
तेश्च ॥ १४ ॥

15. Vipṛa<sup>3</sup> rejoices<sup>4</sup> at the devotion<sup>3</sup> (*instr.*) of the pious<sup>1</sup> (*pl.*),  
and<sup>6</sup> gives<sup>7</sup> deliverance<sup>5</sup>. 16. Men<sup>3</sup> of many<sup>1</sup> castes<sup>3</sup> dwelt<sup>5</sup> in the  
city<sup>4</sup>. 17. The birds<sup>1</sup> see<sup>3</sup> the hunter<sup>3</sup>, and<sup>5</sup> fly up<sup>6</sup> from the  
ground<sup>4</sup>. 18. By the power<sup>3</sup> of intelligence<sup>1</sup> we overcame<sup>4</sup> adversa-

ity<sup>3</sup>. 19. The cowherd<sup>1</sup> guards<sup>4</sup> the cows<sup>3</sup> in the wood<sup>3</sup>. 20. By intelligence<sup>1</sup> and<sup>3</sup> diligence<sup>3</sup> ye acquire<sup>6</sup> much<sup>4</sup> glory<sup>5</sup>. 21. The poem<sup>1</sup> tends<sup>4</sup> to the poet's<sup>3</sup> glory<sup>3</sup> (*two datives*). 22. For prosperity<sup>1</sup> we bow before<sup>3</sup> Īva<sup>3</sup> (*acc.*). 23. The reins<sup>1</sup> are being fastened<sup>4</sup> (बन्ध्) to the horse's<sup>3</sup> jaws<sup>3</sup> (*loc.*). 24. In the night<sup>1</sup> we both read<sup>3</sup> (*impf.*) holy writ<sup>3</sup>.

## Lesson XIII.

188. Verbs, *a*-conjugation. Imperfect Middle. The imperfect middle of verbs in *a* is as follows:

Sing.	Dual.	Plural.
1. चक्षमे <i>dlabhe</i> ( <i>a + i</i> )	•भावहि <i>dlabhāvahi</i>	•भामहि <i>dlabhāmahi</i>
2. चक्षभयास् <i>dlabhathās</i>	•भेयाम् <i>dlabhethām</i>	•भध्वम् <i>dlabhadvham</i>
3. चक्षमत <i>dlabhata</i>	•भेताम् <i>dlabhetām</i>	•भन्त <i>dlabhanta</i>

With एयाम् and एताम् of the dual, cf. एवे and एते of the pres. ind. mid.

189. Root-words in *dhī* : are declined as follows:

Sing.	Dual.	Plural.
N. V. धीस् <i>dhīs</i>	धिद्वी <i>dhīdvī</i>	धियस् <i>dhīyas</i>
A. धियम् <i>dhīyam</i>	" "	" "
I. धिया <i>dhīyā</i>	धीभ्याम् <i>dhībhyām</i>	धीभिस् <i>dhībhis</i>
D. धिये <i>dhīye</i>	" "	धीभ्यस् <i>dhībhyas</i>
Abl. धियस् <i>dhīyas</i>	" "	" "
G. " "	धियोस् <i>dhīyos</i>	धियाम् <i>dhīyām</i>
L. धिधि <i>dhīdhi</i>	" "	धीषु <i>dhīṣu</i>

In the D., Ab.-Gen., and L. sing., and G. pl., these stems sometimes follow ञदी; thus, *dhīyāi*, *dhīyās*, *dhīyām*, *dhīndām*. Cf. § 185. Observe that where the case-ending begins with a vowel the stem-final *i* is split into *ty*.

190. The following additional prefixes are used with verbs: अधि 'over, above, on'; अपि 'unto, close upon'; अभि 'to, unto', 'against' (often with implied violence); नि 'down, into, in'; प्रति 'back to, against, in return'; वि 'apart, away, out'.

191. Both in verbal forms and in derivatives, the final ह् or उ of a prefix ordinarily lingualizes the initial स् of a root to which it is prefixed; and, in a few cases, the ह् remains even after an interposed च of augment or reduplication; thus, from सद् + नि, निवीदति; खा + अधि, pres. pass. अधिधीयते, impf. pass. अधिधीयत.

192. The final स् of prefixes in हस् and उस् becomes ष् before initial क्, ख्, प्, फ्; thus, from पद् + निस्, निष्पद्यते.

### Vocabulary XIII.

Verbs:	
अन् + अति (atikrāmati, -krāmāte)	भाष् + प्रति (pratibhāṣate) answer (w. acc. of pers.).
pass beyond or by, transgress.	भू + प्र arise; rule.
जन् + उद् (ujjāyate) be born,	रच् (racāyati) arrange, compose (a literary work).
arise from (abl.).	सिद् + प्रति (pratipēdāte) hold back; forbid.
+ प्र arise, come into existence.	सेव् + नि (niśēvate) dwell; devote oneself to; attend.
धा + अपि cover, keep shut.	स्था + अधि mount, stand above or over; rule, govern.
जश् + वि (vindāyati) disappear, perish.	हन् + प्रति hinder; injure; offend.
जह् + सम् (saindhāyati) gird; equip.	
पद् + निस् (niṣpādyate) grow; arise from (abl.).	

\* Sometimes, with the verbs जह् and धा, abbreviated to पि; but in classical Skt. most commonly used as a conjunction: 'also', 'too'.



## Subst.:

अनुज्ञा f., permission.  
 ईश्वर m., god; lord.  
 कपोत m., dove.  
 कर्ण m., ear.  
 काम m., love, desire.  
 कारण n., reason, cause.  
 क्रोध m., anger.  
 जाल n., net.  
 धी f., understanding, insight.  
 नाश m., destruction.  
 पद्म m., n., lotus.  
 पुरुष m., man (*homo*).  
 महाराज m., great king.  
 मुनि m., sage; ascetic.

मेखला f., girdle.  
 मोह m., infatuation.  
 रथ m., wagon.  
 लोभ m., desire, avarice.  
 वसति f., dwelling.  
 श्री f., luck, fortune, riches; *as*  
*nom. pr.*, goddess of fortune.  
 समुद्र m., ocean.  
 सृष्टि f., creation.  
 ह्री f., modesty, bashfulness.

## Adj.:

कुल, f. \*चा, whole.  
 चारु, f. \*र beautiful.  
 धीर, f. \*चा, steadfast, brave.  
 श्वेत, f. \*चा, white.

## Exercise XIII.

लोभात्क्रोधः प्रभवति लोभात्कामः प्रजायते ।

लोभात्मोहश्च नाशश्च लोभः पापस्य कारणम् ॥ २ ॥

नृपतिर्हृषिणा पापात्मन्यविध्यत । १ । हरेर्भार्यायां चारवः पुषा च-  
 वायन्त । २ । धीरं पुरुषं श्रियः सदा निवेदन्ते । ३ । पार्थिवस्याज्ञां शत्रु-  
 सत्यक्रमेताम् । ४ । पद्मं श्रिया (*gen.*) वसतिः । ५ । धियो बलेन पुरुषा  
 दुःखानि पारयन्ति । ६ । रथो ध्वङ्गीयत रामेण । ७ । कवेर्गुहं श्रिया-  
 शोभत । ८ । शिम्बू चाह्वयेषां वनन्या । ९ । भानुमैत्रतपिः । १० । नृ-  
 रोत्तमश्च कटे शिष्यावुपाविशताम् । ११ । मुनिरीश्वरस्य सृष्टिं ध्या-  
 यति । १२ । चेष्टेषु धान्यं निष्पद्यते । १३ । गुरवो यन्वाग्दत्तचरन्ति शि-  
 ष्याश्च पुस्तकानि लिखन्ति ॥ १४ ॥

15. \*The goddess of fortune was born from the ocean. 16. Why  
 did ye hold your ears shut? (*past constr.*) 17. "The Çādras spoke"

\* As the principal euphonic rules have now been stated and

the language of the Arians": thus answered (impers. pass.) the Brāhmins. 18. By its cleverness the dove was freed from the net. 19. The teacher girded both boys with the girdle. 20. When the scholar's modesty disappeared, then the law was offended against. 21. Whence did ye get (कत) the white cows? 22. The whole earth was ruled by the great king. 23. For prosperity (dat.) we took refuge with the king (प्र-पद्). 24. Two law-books were composed by Viṣṇu. 25. The milk of the black cow is drunk by both children.

## Lesson XIV.

193. Verbs, *a*-conjugation. Present Imperative Active. The inflection of this mode is as follows:

Sing.	Dual.	Plural.
1. वदानि <i>vaddāni</i>	वदाव <i>vaddāva</i>	वदाम <i>vaddāma</i>
2. वद् <i>vadda</i>	वदतम् <i>vaddatam</i>	वदत <i>vaddata</i>
3. वदतु <i>vaddatu</i>	वदताम् <i>vaddatām</i>	वदन्तु <i>vaddantu</i>

194. The three first persons are properly subjunctive forms, and accordingly often express a wish or future action.

195. The second and third persons of the imperative express oftenest a command; sometimes a wish or future action. The negative used with the imv. is न्ना.

196. A rare imv. form, either 2nd or 3rd pers. sing. (or plur.), is made with the ending तात्; thus, भवतात्. Its value is that of a posterior or future imv. (like the Latin forms in *to* and *tote*).

197. Root-words in छ ५, inflected like भू f., 'earth'.

exemplified in the exercises, no further indication need be made, except in special instances, of the position of the words in the Sanskrit.

	Sing.	Dual.	Plural.
NV.	भूस् <i>bhūs</i>	भूवौ <i>bhuvau</i>	भूवस् <i>bhuvas</i>
A.	भुवम् <i>bhuvam</i>	" "	" "
L.	भुवा <i>bhuvā</i>	भूभ्याम् <i>bhūbhyām</i>	भूमिस् <i>bhūbhis</i>
D.	भुवे <i>bhuvos</i>	" "	भूभ्यस् <i>bhūbhyas</i>
Ab.	भुवस् <i>bhuvas</i>	" "	" "
G.	" "	भुवोस् <i>bhuvos</i>	भुवान् <i>bhuvām</i>
L.	भुवि <i>bhuvī</i>	" "	भुवु <i>bhūsu</i>

In the D., Ab.-G., and L. sing., and G. pl., these stems sometimes follow नदी; thus, *bhuvāi*, *bhuvās*, *bhuvām*, *bhūnām*. Cf. §§ 185, 189.

198. Polysyllabic Feminines in छ ३, inflected like वधु f., 'woman'.

	Sing.	Dual.	Plural.
N.	वधूस् <i>vadhūs</i>	वध्वौ <i>vadhvau</i>	वध्वस् <i>vadhvas</i>
A.	वधूम् <i>vadhūm</i>	" "	वधूस् <i>vadhūs</i>
L.	वध्वा <i>vadhvā</i>	वधूभ्याम् <i>vadhūbhyām</i>	वधूमिस् <i>vadhūbhis</i>
D.	वध्वे <i>vadhvāi</i>	" "	वधूभ्यस् <i>vadhūbhyas</i>
Ab.	वध्वास् <i>vadhvās</i>	" "	" "
G.	" "	वध्वोस् <i>vadhvos</i>	वधूनाम् <i>vadhūnām</i>
L.	वध्वाम् <i>vadhvām</i>	" "	वधूषु <i>vadhūsu</i>
V.	वधु <i>vadhu</i>		

7 shree. 24

## Vocabulary XIV.

Verbs:	दृश् <i>in pass. (dṛcyāte)</i> seem, look.
वस् + अमि ( <i>abhydsyati</i> ) repeat,	वस् + नि ( <i>nivdsati</i> ) inhabit; dwell.
study, learn.	वृत् + प्र ( <i>pravṛtate</i> ) get a-going,
+ प्र ( <i>prāsyati</i> ) throw forward or	break out, arise.
into.	मुच् ( <i>śocati</i> ) sorrow, grieve.
दिश् + आ ( <i>adiśati</i> ) command.	सद् + नि ( <i>niśīdati</i> ) seat oneself.

## Subst.:

अतिथि m., guest.	सुति f., song of praise; praise.
अनृत n., untruth.	सुवा f., daughter-in-law.
अभ्यास m., study; recitation.	Adj.:
आदेश m., command, prescription.	अपर, f. °आ, lower; other.
आसन n., seat, chair.	पर, f. °आ, highest; other.
सुह्र f., spoon, esp. sacrificial spoon.	वक्र, f. °आ, crooked, bent.
पाठ m., lecture, lesson.	सुन्दर, f. ई, beautiful.
प्रजा f., creature; subject.	Adv.:
भू f., earth, ground.	अधस्तात् under, underneath (gen.).
भूषण n., ornament.	चिरम् long (of time).
ध्रु f., eyebrow.	दीर्घम् far, afar, १०५
वधू f., woman, wife.	मा prohibitive particle, like Greek
वेदि f., altar.	μή, Latin na.
सस्रू f., mother-in-law.	वा (postpos.) or.
	ह्रस्वम् near by, श्वर.

## Exercise XIV.

धर्मं चरत माधर्मं सत्त्वं वदत मागृतम् ।

दीर्घं पश्यत मा ह्रस्वं परं पश्यत मापरम् ॥ ३ ॥

अथतु महाराजचिरं च कृत्वां मुपमधितिष्ठतु । १ । प्रयागं गच्छतं सु-  
खेन च तत्र निवसतम् । २ । सुन्दर्या (gen.) ध्रुवी वक्त्रे दृश्यते । ३ ।  
गुरव आसने निवीदन्तु भुवि शिष्याः । ४ । सुवाभिः सह सस्रूणां वसहः  
प्रावर्तत । ५ । हे अचियाः कुलाग्निपतेषुमुद्यत पापाश्च ब्रून्धृष्टयतेति  
क्रोधान्नपतिरभावत । ६ । अतिथिं पृच्छतु रात्री कुच न्यवस इति । ७ ।  
अन्नाः कोपाच्छोद्यतः कृषे । ८ । वध्वाः स्निह्यन्त्युषिः । ९ । पाठस्याभ्या-  
साय शिष्यावागच्छतामिति गुरोराज्ञा । १० । जुहुषी घृतं प्रास्ना-  
नि । ११ । हे वधु वाय्वा जलमानय । १२ । जुहुषां घृतं तिष्ठति । १३ ।  
भुवोरधस्तात्ते च वर्तेते ॥ १४ ॥

15. The <sup>women sing the praises (singular) of Indrāpī (pass. constr.).</sup> 16. "Steady ye holy writ and the sciences; speak the

the truth, honor your teachers": thus<sup>1</sup> is the prescription<sup>2</sup> of the text-books<sup>3</sup> for scholars<sup>4</sup> (gen.). 17. Let kings protect their subjects and punish the wicked: thus is the law not offended (इति pass.). 18. O women, reverence your mothers-in-law. 19. Let not the coachman strike or torment the horses. 20. "Bring the jewels": thus the two maid-servants were commanded by the queen. 21. Let us with two spoons drop water on the altar. 22. "Let us play with dice for money" (instr.): thus spoke the two warriors (pass.). 23. "To-day let me initiate (inv.) my two sons": thus says the Brāhman. 24. Let the men dig a cistern.

## Lesson XV.

199. Verbs, a-conjugation. Present Imperative Middle. The present imperative middle is inflected thus:

Sing.	Dual.	Plural.
1. लभे लब्धौ	लभावौ लब्धवौ	लभामहे लब्धमहौ
2. लभस्व लब्धस्वा	लभेयान् लब्धेथाम्	लभध्वम् लब्धध्वाम्
3. लभताम् लब्धताम्	लभेताम् लब्धेताम्	लभन्ताम् लब्धन्ताम्

200. The first persons are really subjunctive forms. The inflection of the passive inv. is precisely similar: thus क्रिये, क्रियस्व, क्रियताम्, etc.

201. Nouns in ऋ ऌ. These stems, like many belonging to the consonant-declension, exhibit in their inflection a difference of stem-form: strong, middle, and weak. (For the cases called strong, etc., see Introd., § 87). In the weak cases (except loc. sing.) the stem-final is ऋ ऌ, which in the weakest cases is changed naturally to र्. But as regards the strong cases, the stems of this declension fall into two classes: in the one — which is much the larger, comprising all the *nomina agentis*, and a few others — the ऋ is vriddhi'd, becoming आर् अर्; while in the other class, containing

most nouns of relationship, the **अ** is gunated, becoming **आ** *ar*. In both classes, the loc. sing. has **आ** *ar* as stem-final. The abl.-gen. sing. is of peculiar formation; and the final **र** *r* is dropped in the nominative singular.

202. Nomina agentis in **अ** *r*, like कर्तु *m*., 'doer'.

	Sing.	Dual.	Plural.
N.	कर्ता <i>kartā</i>	कर्तारौ <i>kartārāu</i>	कर्तारस् <i>kartāras</i>
A.	कर्तारम् <i>kartāram</i>	" "	कर्तृन् <i>kartṛn</i>
I.	कर्त्रा <i>kartṛā</i>	कर्तृभ्याम् <i>-tṛbhyām</i>	कर्तृभिस् <i>kartṛbhis</i>
D.	कर्त्रे <i>kartṛe</i>	" "	कर्तृभ्यस् <i>kartṛbhyas</i>
Ab.	कर्तुर् <i>kartur</i> (or <i>-us</i> )	" "	" "
G.	" "	कर्त्रोस् <i>kartros</i>	कर्तृणाम् <i>kartṛṇām</i>
L.	कर्तरि <i>kartari</i>	" "	कर्तृषु <i>kartṛṣu</i>
V.	कर्तार <i>kartar</i>		

203. Two nouns of relationship, स्वसु *f*., "sister", and नप्तु *m*., 'grandson', follow this declension; but स्वसु makes the acc. pl. स्वसुस् *svasṛ-s*.

204. The nouns of agency are sometimes used [participially, or] with adjective value. The corresponding feminine-stem is made in ई, and declined like नदी; thus, कर्त्री *kartṛi*.

205. The grammarians prescribe a complete neuter declension also for bases in तु, precisely analogous with that of वारि or मधु, but such forms are rare.

### Vocabulary XV.

Verbs	
वद् + अणु ( <i>anugacchati</i> ) follow.	वद् + वि ( <i>vivddate</i> ) dispute, argue.
चद् + सम्-आ ( <i>samācdrati</i> ) commit, perform, do.	वि + आ ( <i>ācṛdyate</i> ) go for protection to, take refuge with ( <i>acc.</i> )

## Subst.:

आचार्य m., teacher.

कर्तृ m., doer, maker, author; *as*  
*adj.*, doing, making.

काल m., time.

कृपा f., graciousness, pity.

दातृ m., giver; *as adj.*, generous.

दुर्वन m., scamp, rogue.

द्रष्टृ m., seer, author (of Vedic  
books); *as adj.*, seeing.

धातृ m., creator.

निश्चय m., decision; certainty.

नेतृ m., leader.

पण्डित m., learned man; *pandit*.

पद n., step.

प्रायश्चित्त n., penance, expiation.

भर्तृ m., supporter, preserver; lord,  
husband; master.

रक्षितृ m., protector.

व्यवहार m., trial, law-suit.

शासु m., punisher, governor.

सृष्टृ m., creator.

जमस् n., honor, glory (*often as*  
*indecl., w. follg dat.*).

## Adj.:

दरिद्र, f. °चा, poor.

वर, f. °चा, best, most excellent;  
better (*w. follg abl.*).

## Exercise XV.

दुर्वनस्य च सर्पस्य वरं सर्पो न दुर्वनः ।

सर्पो दृशति कालेन दुर्वनस्य पदे पदे\* ॥ ४ ॥

आचार्यं जमस्य प्रायश्चित्तं समाचरेति पापं द्विजातय आदिशति । १ ।

काव्यानि रचयाम कीर्तिं विन्दाम नृपतीनामयामहे त्रिवं जगामहा । २ ।

एति व्यवसो वदन्ति । ३ । स्वसुगुहे कन्ये व्यवसताम् । ४ । नृपे रक्षि-

तरि\*\* सुखेन प्रजा वसन्ति । ५ । धर्माय देवान्यवावहा चर्वाय कीर्तये । ६ ।

च सुभासु पण्डितः सह विप्रदावहा इति ब्राह्मणस्य पुत्रयोर्निर्णयः । ७ ।

सुक्तय (dat.) ईश्वरः सृष्टेः कर्ता मनुष्यैर्भक्त्या सेव्यताम् । ८ । नृपतयः

प्रजानां रक्षितारो दुर्वनानां च शास्यारो वर्तन्ताम् । ९ । शास्त्रस्य कर्णे

पाणिनये जमः । १० । लोकस्य सृष्टृभ्यो वसूनां दातृभ्यो देविभ्यो जमी

जमः ॥ ९ ॥

\* Words are often repeated, to give an intensive, a distributive, or a repetitional meaning. So here: "at every step". The position of च is very unusual; it would naturally follow सर्पस्य.

\*\* Loc. absol. — supply "being".

10. Let the wife love her husband. 11. Let the warriors follow their leaders and fight with the enemy (pl.). 12. At the river the boy is to meet his two sisters (instr.). 13. The world was created by the creator. 14. In the houses of pious givers alms is given to ascetics. 15. King Bhoja was (यवर्तन) generous toward the author (loc.) of the eulogies. 16. Let servants always be useful to (सेव) their masters (acc.). 17. For protection<sup>1</sup> (acc.) betake yourselves<sup>2</sup> to the gods<sup>3</sup>, the protectors<sup>4</sup> of the pious<sup>5</sup>. 18. Men live by the graciousness of the creator. 19. O generous one, the poor bend before thee! 20. The man leads his sisters to the city (pass. constr.).

## Lesson XVI.

206. Verbs, *a*-conjugation. Present Optative Active. The present optative is formed from the general present-stem by the addition of a mode-sign, after which are used secondary endings (in 3rd pl. act. **उस्** *us*, in 1st sing. mid. **अ** *a*, in 3rd pl. mid. **रन्** *ran*). After an *a*-stem, this mode-sign, in all voices, is **ई** *i*, unaccented, which blends with the final *a* to **ए** *e* (accented, or not, according to the accent of the *a*): and the **ए** is maintained unchanged before a vowel-ending (**अम्**, **उस्**, **आयाम्**, **आताम्**) by means of an interposed euphonic **य** *y*. The inflection in the active voice is as follows:

Sing.	Dual.	Plural.
1. वदेयम् <i>vddeyam</i>	वदेव <i>vddeva</i>	वदेम <i>vddema</i>
2. वदेस् <i>vddeś</i>	वदेतम् <i>vddeṭam</i>	वदेत <i>vddeṭa</i>
3. वदेत् <i>vddeṭ</i>	वदेताम् <i>vddeṭām</i>	वदेयुस् <i>vddeyus</i>

Similarly, विधेयम् *vipēyam*, नद्येयम् *ndhyeyam*, चोरयेयम् *cordyeyam*, etc.



207. The optative expresses: 1. wish or desire; 2. request or entreaty; 3. what is desirable or proper; 4. what may or might, can or could be. It is also largely used in conditional sentences. The subject is often indefinite and unexpressed. The negative used with the opt. is न *na*. Both the prescriptive and the prohibitive optative are very common.

208. The nouns of relationship in ऋ (except स्वसृ and वसृ — see § 203) gunate ऋ in the strong cases: thus, पितृ *m.*, 'father', माता *f.*, 'mother', declined as follows:

	Sing.	Dual.	Plural.
N.	पिता माता	पितरी मातरी	पितरस् मातरस्
A.	पितरम् मातरम्	" "	पितृन् मातृन्
I.	पिता माता	पितृभ्याम् मातृभ्याम्	पितृभिस् मातृभिस्
	etc.	etc.	etc.

#### V. पितृ मातरः

209. The stem गो *m., f.*, 'bull' or 'cow', is declined thus:

	Sing.	Dual.	Plural.
NV.	गौ <i>gāus</i>	गौ <i>gāvāu</i>	गावस् <i>gāvas</i>
A.	गावम् <i>gāvam</i>	" "	गास् <i>gās</i>
I.	गौ <i>gāu</i>	गौभ्याम् <i>gobhyām</i>	गौभिस् <i>gobhis</i>
D.	गौ <i>gāu</i>	" "	गौभ्यस् <i>gobhyas</i>
Ab.	गौ <i>gāu</i>	" "	" "
G.	" "	गौवोस् <i>gāvōs</i>	गवाम् <i>gavām</i>
L.	गौ <i>gāu</i>	" "	गौषु <i>gāṣu</i>

#### Vocabulary XVI.

##### Verbs:

मन् (*mānyate*) think, suppose.

मुह् (*mūdāte*) rejoice.

शंस (*śāṁsati*) proclaim (see also in Vocab. I.).

स्मृ (*smṛati*; *p. smaryāte*) remember; think of; teach, *esp. in pass.* 'it is taught', i. e. 'traditional'.

## Subst.:

गौ m., f., bull, steer, cow; f., speech.

गौत्र n., ox-nature; stupidity.

घास m., fodder, hay.

जामातु m., son-in-law.

कुहिनु f., daughter.

पट्ट n., mud, bog.

पितृ m., father; du., parents; pl., *manes*.

प्रयोक्तृ m., user, arranger.

बुध m., wise man, sage.

भ्रातृ m., brother.

मातृ f., mother.

मास m., month.

युग्म n., pair.

रक्ष n., protection.

आहुत n., an oblation to the *manes*, accompanied by a sacrificial

meal and gifts to the Brāhmaṇa.

## Adj.:

अधिक, f. \*आ, more, greater, greatest.

कामकुच, f. \*आ, granting wishes; as f., sc. वेनु, the fabulous Wonder-cow.

दुष्प्रयुक्त, f. \*आ, badly arranged or used.

प्रयुक्त, f. \*आ, arranged, used.

श्रेष्ठ, f. आ, best.

## Pron.:

सा f., she, it.

## Adv. and Conj.:

चेत् if.

नित्यम् always, daily.

यदि if.

सम्यक् well, properly.

## Exercise XVI.

वीर्गीः कामकुचा\* सम्यक् प्रयुक्ता स्मर्यते बुधः। <sup>sage</sup>

दुष्प्रयुक्ता पुनर्गौत्रं प्रयोक्तुः सैव शंसति ॥ ५ ॥

भर्तारं भर्तुश्च पितरं मातरं च पत्नी देवानिव पूजयेत्। १। मा रक्षेद्भवां रक्षणेन पुष्टं भवतीति द्विजातयो मन्यन्ते। २। यदा प्रयागं जाम-  
श्चेव तदा पित्रे पत्रं लिखेव। ३। पितृभ्यो मासे मासे आहुतं यच्छेयुः। ४।  
जामभश्च गच्छेत्तमिति मातरी पुषावभाषेताम्। ५। गौः क्षीरेण शि-  
श्वो मोदताम्। ६। जामतिष्ठथे पथेनेत्युषिर्भार्यामवदत्। ७। कुहि-

\* Predicate. Play upon words throughout the verse.

तरं पितरौ रचतां स्वसारं धातरो मातुः पुत्राश्च रवेद्युः । ८ । यदि  
शास्त्रमभ्यस्यत्यं तदा नुरवसुष्येद्युः । ९ । हे स्वसः पित्रोर्नृहे तिष्ठेः । १० ।  
बाहुभ्यां नदीं च तरेत् । ११ । हे शिशवः पितृस्त्वेष्वं धातुषां स्वि-  
ह्यत ॥ १२ ॥

13. By R̥abhadatta, son-in-law of Nahapāna, many cattle and  
villages and much money were given to the Brāhmana. 14. Thou  
shalt give the mother's jewels to the sisters (opt. and inv.). 15. Let  
the coachman bring fodder for the horses; let him not torment  
the horses. 16. Of the father's property a greater part is to  
be given (inv.) to the eldest of the brothers. 17. "Children, bring  
wood and water into the house daily"; thus was the father's com-  
mand. 18. Let the cows graze in the forest. 19. Let both live on  
the milk (instr.) of the black cow. 20. The wagon is drawn by  
two steers. 21. The seer rejoices over the pail (instr.) of white  
steers. 22. Hari and Āiva marry two sisters, the daughters of Rāma.

## Lesson XVII.

210. Verbs, *a*-conjugation. Present Optative Middle. The  
optative middle (and passive) of *a*-stems, formed as shown in the  
preceding lesson, is inflected as follows:

Sing.	Dual.	Plural.
1. लभेय lābhēya	लभेयहि lābhēvahi	लभेमहि lābhēmahi
2. लभेथास् lābbhēthās	लभेथाथाम् lābbhēyāthām	लभेध्वम् lābbhēdhvam
3. लभेत lābbheta	लभेयाताम् lābbhēyātām	लभेरन् lābbheran

Similarly लोच्येय coryēya, संगच्छेय saṅgacchēya, etc.

211. Declension. The stem नी f., 'ship, boat', is entirely reg-  
ular, taking throughout the normal endings, as given in § 80.  
Thus: नीस्, नावम्, नावा, etc.; नावी, नीभ्याम्, etc.; नावस्,  
नीभिस्, etc.

212. The stems ending in long vowels (आ, ई, ऊ) fall into two well-marked classes: A. root-stems — mostly monosyllabic — and their compounds, with a comparatively small number of others inflected like them; B. derivative feminine stems in आ and ई, with a few in ऊ, inflected like चाया, गद्दी and वध. The stems of class A take the normal endings throughout, with optional exceptions in dat., abl.-gen., and loc. sing. fem., and with व् inserted before आम् of the gen. pl. The simple words are as nouns with few exceptions fem.; as adjectives (rare), and in adjective compounds, they coincide in masc. and fem. forms. The declension of the simple words in ई and ऊ has been given (in §§ 189, 197); those in आ are rare that it is not possible to make up a whole scheme of forms in actual use.

213. When any root in आ or ई or ऊ is found as final member of a compound word, these root-finals are treated as follows:  
1. Roots in आ lose that vowel before vowel-endings, except in the strong cases and in the acc. pl., which is like the nominative. Thus, विश्व-पा m., f., 'all-protecting':

	Sing.	Dual.	Plural.
N.V.	विश्वपास् - <i>pās</i>	विश्वपी - <i>pāu</i>	विश्वपास् - <i>pās</i>
A.	विश्वपाम् - <i>pām</i>	विश्वपाभ्याम्	" "
I.	विश्वपा <i>viśvap-a</i>	विश्वपीस् <i>viśvap-as</i>	विश्वपाभिस् etc.

214. 2. Roots in <sup>monosyllabic</sup> ई and ऊ change their final vowel, before vowel-endings, into ए and उ, if but one consonant precede the final vowel; but if two or more consonants precede, the change is into इय् and उय्. Thus, यव-क्री m., f., 'corn-buying': nom.-voc. यव-क्रीस्, acc. यवक्रियम्; स्व-पू m., f., 'street-sweeper': nom. sing. स्वपूस्, acc. स्वपूयम्.

## Vocabulary XVII.

## Verbs:

ईक्ष् + प्रति (*pratīkṣate*) expect.  
 गन्द् + अभि (*abhinandati*, poet.  
 -te) rejoice in, greet with joy  
 (acc.).

रम् (*rdmate*) amuse oneself.  
 + वि (*virāmati*) cease from (abl.);  
 cease.  
 स्था + अनु (*anutiṣṭhati*) follow out,  
 accomplish.

## Subst.:

उद्यान n., garden.  
 कृषि f., agriculture.  
 जीवित n., life.  
 निदेश m., command.  
 पशुपाख n., cattle-raising.  
 पुरोहित m., domestic priest, chap-  
 lain.  
 भक्षण n., eating.  
 भूतक m., servant.  
 मरण n., death.

मित्र m., friend.  
 युद्ध n., battle.  
 वाणिज्य n., trade.  
 विधि m., rule; fate.  
 श्वशुर m., father-in-law.

## Adj.:

भद्र, f. °च्चा, good, pleasant, dear;  
 as n. subst., fortune.  
 संदिग्ध, f. °च्चा, doubtful; un-  
 steady.

## Exercise XVII.

<sup>quiet with joy</sup>  
 नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।

<sup>time</sup>  
 काकमेव प्रतीयेत निदेशं भूतको यथा\* ॥ ६ ॥

धार्तरि स्तेनाः शरानमुद्यन् ॥ १ ॥ यदि नरः अस्तेः अस्तेः विधीनमुतिष्ठे-  
 युद्धदा साधुभिः शस्त्रैरन् ॥ २ ॥ <sup>of the state agriculture & trade</sup> वृक्षाः कृष्या वाणिज्येन पशुपाखेन वा  
 वर्तेरन् ॥ ३ ॥ <sup>main law</sup> संदिग्धां नावं नारोहितम् ॥ ४ ॥ <sup>dark future</sup> यदि गङ्गाया वाग्निनि मि-  
 येधं तदा स्वर्गं लभेध्वम् ॥ ५ ॥ <sup>dark future</sup> जीमातरः श्वशुरान्नुपाः श्वश्रुर्दुहितरश्च  
 पुत्रश्च पितरौ सेवेरन् ॥ ६ ॥ <sup>dark future</sup> ब्राह्मणेर्नावोदधिर्न तीयत ॥ ७ ॥ <sup>dark future</sup> शत्रुभिर्न  
 पराजयेथा इति नृपतिं प्रजा वदन्ति ॥ ८ ॥ <sup>dark future</sup> नृपती चरिभिर्युध्वेया-  
 ताम् ॥ ९ ॥ <sup>dark future</sup> जीषु युद्धमभवत् ॥ १० ॥ <sup>dark future</sup> नाकापुत्राने रमेयाताम् ॥ ११ ॥

\* Rule for an ascetic, who is to put aside all earthly desires and passions.

12. Let fodder be brought (<sup>m. ghāṣa</sup>घा-<sup>ātān</sup>त) (opt., inv.) by the brother <sup>bratā</sup>for the horses of the all-protecting king. 13. May ye see good <sup>nirvāṣa</sup>fortune (pl.); may ye <sup>labhishyam</sup>acquire (लभ्) glory. 14. The king with <sup>Kṣatriyas</sup>his warriors crossed the sea in a ship. 15. Tell (opt., inv.) where <sup>namedham</sup>our friends may meet with their brothers. 16. You may amuse yourselves in the garden, but cease eating (<sup>andyaṇa</sup>abl. of भक्ष्) the fruits (gen.). 17. Mayest thou be saved by the all-protector from thy misfortune. 18. To-day let the king's two sons <sup>pramāṭa</sup>be consecrated (opt., inv.) by the house-priest. 19. Ye both shall greet (opt., inv.) your parents. 20. If we two should speak untruth, then we should be punished by the king. 21. May <sup>pramāṭa</sup>we conquer the enemies with my <sup>śatya</sup>brave warriors: thus is the king's wish (use इष् pass.). 22. May we receive the reward of virtue.

## Lesson XVIII.

215. Causative. The chief points to be noticed in the formation of causative-stems have been given already (in Less. VII); some additional ones follow.

216. Most roots in च्वा and च्वा add ए before the conjugation-sign; thus, दापर्यति from 1दा; धापयति; बापयति; अपयति from च्वा. च्वा makes <sup>croh</sup>अपयति; च्वा and च्वा, sometimes च्वापयति, etc., sometimes अपयति, etc. 1पा, 'drink', makes पाययति (as though from पो). A few roots in इ and ई take the same ए, with various irregularities: thus, अच्चापयति from अचि-इ.

217. Medial or initial च्वा in a light syllable is commonly lengthened, but sometimes remains unchanged. Thus, पत्, पातयति; वम, वामयति; वम, वामयति. But most roots in वम, and वम, <sup>bratā</sup>हस्त, <sup>bratā</sup>ब्रह्म, <sup>bratā</sup>सर्व, <sup>bratā</sup>सर्व, with other rarer ones, generally keep the च्वा short: thus, वम, वमयति.

218. Final vowels take *vrddhi* before चय; thus, भू, भावयति; कृ, कारयति.

219. Some verbs of causative meaning are by formation denominatives; thus पासयति, 'protect', called causative to शपा; प्री-<sup>delight</sup>यति, to प्री; भीषयति, <sup>fear</sup>to भी; चातयति, to हन्.

220. For the passive of causatives, see Less. X.

221. The causatives of intransitive verbs are transitive. The causatives of transitive verbs are construed sometimes (a) with two accusatives, sometimes (b) with an acc. of the object and an instrumental of the agent. Thus, "he causes the birds to eat the cakes" may be rendered either (a): विह्वान् पिष्टान् खादयति, or (b) विह्वैः पि खा.

222. Participles. The general participial endings are चन् (weak form चत्) for the active, and चान् for the middle. But after a tense-stem in च्, the active suffix is virtually क्, one of the two च's being lost; and the middle suffix is मान् (except चान् sometimes in causative forms). Thus, भवन् *bhavant*, तुदन् *tuddant*, दीव्यन् *dīvyant*, चोरयन् *cordyant*; भवमान् *bhāvamaṇa*, etc. For the declension of the participles in चन् see below, Less. XXIII.

223. Pronoun of the First Person. The pronominal declension exhibits some striking peculiarities which are not easily explained. The pronoun of the first person is declined thus:

	Sing.	Dual.	Plural.
N.	अहम्	आवाम्	वयम्
A.	माम्, मा	आवाम्, जी	अस्मान्, नस्
I.	मया	आवाभ्याम्	अस्माभिसु
D.	मह्यम्, मे	, , जी	अस्माभ्यम्, नस्
Ab.	मत्	,	अस्मात्
G.	मम, मे	आवयोस्, जी	अस्माकम्, नस्
L.	मयि	,	अस्मासु

224. The forms मा, मे, नी, नस् are enclitic, and are never used at the beginning of a sentence, or before the particles च, एव, वा.

225. In pronouns of the first and second persons the plural is often used for the singular. Pronouns (and other words as well) show in Sanskrit a curious tendency to agree in form with the predicate rather than with the subject to which they refer.

### Vocabulary XVIII.

Verbs, with causatives:	
अन् eat; caus. ( <i>ādyati</i> ) make eat; give to eat.	मृ die; caus. ( <i>mādyati</i> ) kill.
इ + अशि study, read; caus. ( <i>adhyaḍdyati</i> ) teach.	यज् sacrifice; caus. ( <i>yajdyati</i> ) make to sacrifice; offer sacrifice for (acc.*).
कूप् in caus. ( <i>kalpyati, -te</i> ) make; ordain, appoint.	बद् + अभि in caus. ( <i>abhiḍdyati</i> ) greet.
जन् in caus. ( <i>jandiyati</i> ) beget.	विद् know; caus. ( <i>veddyati</i> ) inform (dat.).
ज्ञा + ज्ञा in caus. ( <i>ājñādyati</i> ) command.	+ मि in caus. inform (dat.).
दा give; caus. ( <i>dādyati</i> ) make give or pay.	वृध् ( <i>vārdhate</i> ) grow; caus. ( <i>var-dhayāti, -te</i> ) make grow; bring up.
दृश् see; in caus. ( <i>darṣdyati</i> ) show.	व्यथ् in caus. ( <i>vyathdyati</i> ) torment.
धा + परि, in caus. ( <i>dhādyati</i> ) make put on, clothe in (two acc.).	शृ hear; in caus. ( <i>grādyati</i> ) make hear, i. e. recite, proclaim (acc. of pers.).
नी + अप lead away (caus. <i>apānādyati</i> ).	स्था stand; in caus. ( <i>sthādyati</i> ) put, place; appoint; stop.
प्रश् in caus. ( <i>prathdyati</i> ) spread, proclaim.	+ प्र ( <i>pratiṣṭhate</i> ) start off; in caus. ( <i>prasthādyati</i> ) send.

\* The priest who performs sacrifice for the benefit of another person is said to "make that person sacrifice", as though the latter (who is called यजमान) were celebrating the sacrifice for himself.



## Subst.:

अमृत n., nectar.

उपनयन n., initiation, investiture.

कर m., hand; trunk (of elephant); ray; toll, tax.

काशिदास m., nom. pr., a noted poet.

काशी f., nom. pr., the city of Benares.

गुण m., quality; excellent quality, excellence.

दशरथ m., nom. pr. (Rāma's father).

दास m., slave, groom.

दूत m., messenger, envoy.

पाटलिपुत्र n., nom. pr., the city of Patnā.

मनोरथ m., wish.

वस्त्र n., garment.

विधि m., Brahman (the deity).

वृक m., wolf.

वेद m., science, knowledge; esp. sacred knowledge, holy writ.

## Adj.:

नवीन, f. °या, new.

स्व, f. °या, own, one's own.

## Exercise XVIII.

सत। अधुना स्थापय रथम् । १। यथा स्थापयति देवः ॥ २॥ दश-  
 रथं स्थापय चामनयत् । ३। काशिदासस्य काव्यं मां आचयेः । ४। वि-  
 श्वाम्भरीनाम्नापयेत्पुत्रः । ५। उपनयने ब्राह्मणवीनानि वस्त्राणि परिधा-  
 पयेयुः । ६। भ्रातरोऽस्मान्नगरं प्रोत्थापयन् । ७। स्वसार आनन्द-  
 ति मह्यं न्ववेद्यत । ८। वायोवैद्येन तरवोऽपातयन् । ९। चण्डिया युद्धे  
 श्रीभारयन्ति । १०। कवयोऽस्माकं गुणान्मथयेयुः कीर्तिं च वर्धयेयु-  
 रिति पार्थिवैरिष्यते । ११। अहं प्रयाने निवसामि रामः काश्चां तिष्ठ-  
 ति । १२। मय्योऽस्माभी रथ्यते पुत्रकं रामेयं विद्यमानः । १३।

14. I cause a mat to be made (caus. pass.). 15. Show me  
 (dat.) the books. 16. Let Brāhmanas teach us both and offer sacrifice  
 for us. 17. The king determined (ordained) the taxes in his kingdom.  
 18. I have my field ploughed by slaves. 19. Give me water and  
 food. 20. They had the boy taken (led) away from me (abl.).  
 21. The kings sent envoys to Pāṭaliputra. 22. Thieves stole our  
 (gen.) cows, and wolves killed our flocks. 23. The king made the

\* The expression of possession, etc., on the part of pronouns

poet recite (use वाचयति) a eulogy of Yajna. 24. We torment our hearts with wishes. 25. Both scholars greet the teacher.

## Lesson XIX.

226. Pronoun of the Second Person. This pronoun (for which the natives assume त्वद् and युष्मद् as bases) is declined thus:

	Singular.	Dual.	Plural.
N.	त्वम्	युवाम्	यूयम्
A.	त्वाम्, त्वा	युवाम्, वाम्	युष्माम्, नस्
I.	त्वया	युवाभ्याम्	युष्माभिस्
D.	तुभ्यम्, ते	, , वाम्	युष्मभ्यम्, नस्
Ab.	त्वत्	, ,	युष्मत्
G.	तव, ते	युवयोस्, वाम्	युष्माकम्, नस्
L.	त्वयि	, ,	युष्मासु

227. The forms त्वा, ते, वाम्, नस् are enclitics, subject to the same rules as मा, मे, etc. (§ 224).

228. The Pronoun of the Third Person (for which the natives assume तद् as base — the base is really त) is declined as follows (note nom. sing., m. and f.):

Masculine:				Feminine:		
	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N.	सस्	तौ	ते	सा	ते	तास्
A.	तम्	, ,	ताम्	, ,	, ,	, ,
I.	तेन	ताभ्याम्	तेस्	तया	ताभ्याम्	ताभिस्
D.	तस्मै	, ,	तेभ्यस्	तस्मै	, ,	ताभ्यस्
Ab.	तस्मात्	, ,	, ,	तस्मात्	, ,	, ,
G.	तस्	तयोस्	तेषाम्	, ,	तयोस्	तासाम्
L.	तस्मिन्	, ,	तेषु	तस्मिन्	, ,	तासु

is made almost entirely by the genitive case, not by a derivative possessive adjective. But often the unemphatic possessive pronoun of the English is omitted in Sanskrit.

## Neuter:

	Sing.	Dual.	Plural.
N.	तद्	ते	तानि
A.	"	"	"
I.	तेन	ताभ्याम्	तेस् etc., as in the masculine.

229. The nom. sing. masc. सस्, and its compound एवस्, lose their final स् before any consonant; before vowels, and at the end of a sentence, they follow the usual euphonic rules. Thus, स वच्छति, स तिष्ठति; स दृच्छति; सो ऽस्ति; वच्छति सः.

230. The third personal pronoun is used oftencast as a weak or indefinite demonstrative, especially as antecedent to a relative; and often like the English "definite article."

231. Like त are declined: (a) एत, 'this', formed by prefixing ए to the forms of त, throughout; thus, nom. sing. m. एवस्, f. एषा, n. एतद्; (b) the relative pronoun (and adj.) य, 'which, who'; (c) comparatives and superlatives from pronominal roots, such as कतर, which (of the two)? and कतम 'which (of the many)?' So चतर and चतम; एकतम 'one of many'; अन्य 'other', with its comparative अन्यतर; and इतर 'different'. — Yet other words are so inflected, but with अम् instead of अद् in nom.-acc.-voc. sing. neut.: as, सर्व, विश्व, 'all'; एक 'one', in pl. 'some'; उभय, f. ऽधी (only sing. and pl.), 'both'.

232. The interrogative pronoun क्व (for which the Hindus give the base as क्मि) follows precisely the declension of त, except nom.-acc. sing. neut. क्मि; nom. sing. m. कस्, f. का.

233. A number of words follow the pronominal declension in some of their significations, or optionally; but in other senses, or without known rule, lapse into the adjective inflection. Such are comparatives and superlatives from prepositional stems, as अधर 'lower', अधम 'lowest'; पर 'chief', पूर्व 'earlier', उत्तर 'upper',

'northern', दक्षिण 'southern', etc. Occasional forms of the pronominal declension are met with from numeral adjectives, and from other words having somewhat of a numeral character, as अल्प 'few', अर्ध 'half', etc.

234. Peculiarities in the use of relative pronouns, etc. The Sanskrit often puts the relative clause before the antecedent clause, and inserts the substantive to which the relative refers into the same clause with the relative, instead of leaving it in the antecedent clause. In translating into Sanskrit, a relative clause is to be placed either before or after the whole antecedent clause; but not inserted into the antecedent clause, as is done in English. Thus, "the mountain which we saw yesterday is very high" would be in Sanskrit either: यं पर्वतं वयं ह्योऽपश्चाम सोऽतीव तुङ्गः, or: स पर्वतोऽतीव तुङ्गो यं ह्योऽपश्चाम; but not स पर्वतो यं वयं ह्योऽपश्चाम, etc., according to the English idiom.

*acc.  
The mountain  
we saw  
yesterday - it  
is very high*

235. The relative word may stand anywhere in its clause; thus, शिव आदिर्येषां ते देवाः "the gods whose chief is Çiva". Sometimes relative or demonstrative adverbs are used as equivalents of certain case-forms of relative or demonstrative pronouns; thus, यत्र वने = यस्मिन्वने.

236. The repetition of the relative gives an indefinite meaning: 'whosoever, whatever'. The same result is much more commonly attained by adding to the relative the interrogative pronoun, with (or, less usually, without) one of the particles क्व, क्वन, किद्, क्वपि, वा. Sometimes the interrogative alone is used with these particles in a similar sense. Thus; यस्यदेवा क्वयति "whatever this woman relates"; यो यस्य भावः स्वात् "whatever any one's disposition may be"; यस्मि कस्मि विद्यच्छति "he gives to some one or other"; यस्मात्क्वाच्चिन्न सभते "he takes from no one whatever".

## Vocabulary XIX.

## Verbs:

आस sit; in caus. (*āśdyati*) place.१पा drink; in caus. (*pādyati*)

give to drink, water.

२पा protect; in caus. (*pādyati*)

protect.

प्री rejoice; in caus. (*prīdyati*)

make rejoice, please.

भी fear; in caus. (*bhīdyate, bhādy-**yate*) terrify, frighten.

वच् say, speak; name; in caus.

(*vācadyati*) make (a written leaf)

speak, i. e. read.

सह् endure.

सिद् (sīdyati) succeed; in caus.

(*sādhyati*) perform, acquire.हन् kill; caus. (*ghādyati*) have

killed.

ह्वा call; in caus. (*hvādyati*) have

called.

## Subst.:

कार्य n., business, concern.

कृष्ण m., n. pr., a god.

कौसल्या f., n. pr.

गति f., gait; refuge.

चरण m., n., foot, leg.

छत्र n., umbrella.

दुग्ध n., milk.

देवकी f., n. pr., Kṛṣṇa's mother.

पृथ्वी f., earth.

श्री, as prefix to proper names,

has the meaning 'famous', 'honorable'.

सहाय m., companion, helper.

## Adj.:

अन्य other.

इतर other.

विश्व all (Vedic).

सर्व all.

खादु sweet.

## Indecl.:

अपि also, even.

विना without (w. instr. or acc.;

often postpos.).

## Exercise XIX.

सहायेन विना नैव कार्यं किमपि सिध्यति ।

एकेन चरणेनैव गतिः कस्य प्रवर्तते ॥ ७ ॥

मयि त्वयि च पितरो सिध्यतः । १। यः पृथिवीं पादयति स पा-  
थिव उच्यते । २। कस्य देवि कोचं रक्षयेत् । ३। नुवर्तुमानाद्वाचयत । ४।

या चक्षाम्दुग्धं पाययन्ति ता धेनुर्मा चातयत ॥ ५॥ पुष्पकम दुःखं भ-  
गति ॥ ६॥ साधवः पुष्टीः सह स्वर्गं लभन्ते न खितरं वनाः ॥ ७॥ वचमेत-  
त्पुस्तकं नेच्छामस्तद्व्यक्षी कक्षीचिदीयताम् ॥ ८॥ त्वद्व्यो न को ऽप्य-  
स्मानिः शस्ते ॥ ९॥ या देवकी वसुदेवस्य पत्न्यभवत्तस्यां कृष्णो ऽजा-  
यत ॥ १०॥ तव पिता सह नगर्था आगच्छाम ॥ ११॥ द्यूयं पितृञ्चाक्षीः  
प्रीयधव वयं जलेन ॥ १२॥ विद्ये देवास्त्वा पातयन्तु ॥ १३॥ अन्येषां का-  
क्षीरेव कविः कीर्तिमवाप्स्यते ॥ १४॥

15. The husband<sup>o</sup> of that<sup>1</sup> (gen.) Kāusalya<sup>2</sup> (loc.), of whom<sup>1</sup>

(loc. fem.) Rāma<sup>3</sup> was born<sup>4</sup>, is called<sup>5</sup> Daçaratha<sup>7</sup>. 16. The teacher<sup>6</sup>

rejoices<sup>8</sup> at thy<sup>1</sup> diligence<sup>2</sup> (abl.). 17. Why (क्वचित्) speakest thou

so? 18. Others than we could not endure this suffering. 19. The

teacher teaches<sup>9</sup> us holy-writ and the law-books. 20. May all<sup>8</sup>

those<sup>7</sup> kings<sup>2</sup> who<sup>1</sup> protect<sup>3</sup> their subjects<sup>4</sup> according to<sup>5</sup> (अनु, post-

pos.) the law<sup>2</sup> (acc.) be victorious<sup>3</sup>. 21. The fruits of all these

trees are sweet. 22. May the glory of all women, who honor their

husbands, increase (inv.). 23. In this kingdom the king's punishment

terrifies the wicked. 24. Which of the two fruits do ye wish? 25. My

father had gold given to me, cows to thee, to the other brother

nothing. na kin aid.

## Lesson XX.

237. Declension of Stems in Consonants. All noun-stems in consonants may well be classed together, since the peculiarities shown by some concern only the stems themselves, and not the endings. Masculines and feminines of the same final are inflected precisely alike; and neuters are peculiar (as usually in the other

\* "Other than thou". With अन्य, as with comparatives, the ablative is used.

\*\* "Makes us read" (अधि-ह, caus.).

declensions) only in the nom.-acc.-voc. of all numbers. But the majority of consonantal stems form a special feminine stem by adding ई (never णी) to the weak form of the masculine.

238. Variations, as between stronger and weaker forms, are very general in consonantal stems: either of strong and weak stems, or of strong, middle, and weakest. The endings are throughout the normal ones (Intro., § 90).

239. The general law concerning final consonants is as follows:

1. The more usual etymological finals are स, रु, म्, न्, त्, ष्, प, द्; sporadic are क्, ख्, ज्ञ as finals.
2. In general, only one consonant, of whatever kind, is allowed to stand at the end of a word; if two or more would etymologically occur there, the last is dropped, and again the last, until but one remains.
3. Of the non-nasal mutes, only the first in each series, the non-aspirate surd, is allowed as final; the others — surd asp., and both sonants — are regularly converted into this, wherever they would etymologically occur.
4. A final palatal, or ह्, becomes either ख्, or (less often) द्; ढ् but ह् in a very few cases (where it represents original घ्) becomes त्.

240. According to 239. 2, the स् of the nom. sing., m. and f., is always lost; and irregularities of treatment of the stem-final, in this case, are not infrequent.

241. Before the *pada*-endings, भ्याम्, भिस्, भ्यस् and सु, a stem-final is treated as in external combination.

242. An aspirate mute is changed to its corresponding non-aspirate before another non-nasal mute or a sibilant; it stands unaltered only before a vowel or semivowel or nasal. Hence such a mute is doubled by prefixing its own corresponding non-aspirate.

243. Consonant-stems of one form in त्, ह्, ष and न्. Be-

fore suffixal म्, both त् and च् as stem-finals become ह्; म् as stem-final becomes न्. Examples: मरुत् m., 'wind'; आपद् f., 'misfortune'; जगत् n., 'the world'.

Sing.	Plural.
N.V. मरुत् । आपत् । जगत् ॥	मरुतस् । आपदस् । जगन्ति ॥
A. मरुतम् । आपदम् । जगत् ॥	” ” ”
I. मरुता । आपदा । जगता ॥	मरुन्ति । आपन्ति । जगन्ति ॥
D. मरुते । आपदे । जगते ॥	मरुभ्यस् । आपभ्यस् । जगभ्यस् ॥
Ab. मरुतस् । आपदस् । जगत् ॥	” ” ”
G. ” ” ”	मरुताम् । आपदाम् । जगताम् ॥
L. मरुति । आपदि । जगति ॥	मरुत्सु । आपत्सु । जगत्सु ॥

## Dual.

N.A.V. मरुती । आपदी । जगती ॥

I.D.Ab. मरुभ्याम् । आपभ्याम् । जगभ्याम् ॥

G.L. मरुतोस् । आपदोस् । जगतोस् ॥

For the न् inserted in nom.-acc. pl. neuter, cf. *phalāni*, *madhāni*, etc.

244. In a few roots, when a final sonant aspirate (च्, छ्, झ्; also ह्, representing घ्) loses its aspiration according to §§ 239. 3, 242, the initial sonant consonant (ञ्, ङ्, or ञ्) becomes aspirate; thus, बुध्, nom.-voc. sing. मुञ्; भुञ्जस्, मुञ्जु-

245. Agreement of adjectives. If the same adjective qualify two or more substantives, it will be used in their combined number; if the substantives are masculine and feminine, the adj. will be masc.; but in a combination of masc. or fem. subjects with neuter, the adjective will be neuter.



## Vocabulary XX.

## Verbs:

रुद् grow; caus. (*rohdyati* or *ro-pdyati*) make rise or grow; plant.

लभ्, in caus. (*lambhdyati*\*) make receive or take; give.

## Subst.

उपनिषद् f., name of certain Vedic writings.

उपवीत n., sacred cord (worn by the three higher castes).

तडित् f., lightning.

दृषद् f., stone.

निर्वृति f., contentment, happiness.

पोषक m., supporter, maintainer.

भूभृत् m., king; mountain.

मरुत् m., wind; as pl., n. *pr.*, the Storm-gods.

वात m., wind.

विश्वास m., trust, confidence.

वृत्र m., n. *pr.*, a demon, Vṛtra.

शत n., a hundred.

शरद् f., autumn; year.

समिध् f., fagot.

सरित् f., river.

सुहृद् m., friend.

## Adj.:

कुशल, f. \*चा, skilled, learned.

त्रिवृत् m., f., n., threefold, triple.

दुर्लभ, f. \*चा, hard to find or reach; difficult.

मत्त, f. \*चा, devoted, true.

## Indecl.:

अपि also; even.

पश्चात् behind (*w. gen.*).

there Feb. 14<sup>th</sup>.

## Exercise XX.

ते पुत्रा ये पितुर्भक्ताः स पिता यस्तु पोषकः ।

\*\* तस्मिन् यच्च विश्वासः सा भाषा यच्च निर्वृतिः ॥ ८ ॥

हे शिष्य समिधो वनादाहर । १ । उपनिषत्सु मुनिर्मान उपदि-  
शते । २ । आपदि सुहृदो ज्ञान्पात्रयेयुः । ३ । विश्वसो भुवि पापा

\* If a nasal is ever taken in any of the strong forms of a root, it usually appears in the causal.

\*\* See § 225; अच = अक्षिज्; see § 235, end.

<sup>Kings</sup> भूमिर्निर्दयस्यानाम् । ४ । <sup>deposits</sup> समिन्नरपि यजेत । ५ । पुष्पेन <sup>with</sup> जगती  
जयेः । ६ । त्वं जीव <sup>years</sup> श्ररदः शतम् । ७ । भूमतः (gen.) <sup>mountains</sup> शिखरं वय-  
मारोहाम यूयमधस्तादतिष्ठत । ८ । काचित्सरितः <sup>river</sup> समुद्रेष काश्चिद-  
न्याभिः सरिन्निः संमच्छन्ते । ९ । राची <sup>lightning</sup> तद्विददृष्टत । १० । भक्ताः  
सुहृदो ऽस्मान्मुखं <sup>autumn</sup> वक्ष्यन्ति । ११ । अश्रुभिर्नाथो वासाश्च मनोरथा-  
न्नाधयन्ति । १२ । श्ररदि कासुचित्सरित्सु पद्मानि दृश्यन्ते । १३ ।

14. Indra, with the Maruts as his companions, killed Vritra.  
15. Without a companion no one can perform a difficult business.  
16. One (express in pl.) should plant trees on all the roads, for the  
sake of the shade. 17. Those friends who are true in misfortune  
are hard to find in the three worlds. 18. The girdle and the sacred  
cord of Aryans are to be made threefold (neut. dual). 19. Put  
(स्वा caus.) this stone behind the fire. 20. The ocean is called by  
the poets the husband of rivers. 21. All subjects must be protected  
(imp.) by their kings. 22. Some of these Brāhmans are learned in  
the Upaniṣads, others in the law-books.

## Lesson XXI.

246. Declension of Consonant-stems, cont'd. Stems in palatals, etc. 1. Final ञ् of a stem reverts to the original guttural when it comes to stand as word-final, and before the *pada*-endings, becoming ज् when final, and before सु, and ज् before भ्. 2. Final ञ् is oftenest treated exactly like ज् — for cases of other treatment, see below. 3. In the roots\* दिश्, कृश् and सुश्, the श् is treated in the same way. 4. The स् of सु becomes ष् after ज्;

\* In classical Sanskrit not many root-stems are used as independent substantives; but they are frequently employed, with adjective or (present) participial value, as final element of a compound word.

thus, \*यु. E. g. वाक् f., 'speech, word'; रज् f., 'illness'; दिम् f., 'direction, point of the compass':

Sing.

Plural.

N.V.	वाक् । रज् । दिम् ॥	वाचस् । रजस् । दिग्गस् ॥
A.	वाचम् । रजम् । दिग्गम् ॥	" " "
I.	वाचा । रजा । दिग्गा ॥	वाग्भिस् । रग्भिस् । दिग्भिस् ॥
L.	वाचि । रजि । दिग्भि ॥	वाचु । रजु । दिगु ॥

Dual.

वाची । रजी । दिग्नी ॥  
 वाग्भ्याम् । रज्भ्याम् । दिग्भ्याम् ॥  
 वाचोस् । रजोस् । दिग्दोस् ॥

247. 1. Final श् of a stem regularly becomes the lingual mute (श् or ट्) before भ् and सु, and when word-final. For exceptions, see § 246, 3. 2. The final ज् of the root-stems राज्, 'rule', यज्, 'sacrifice', and सृज्, with others; and 3. the final ह् of a number of roots, are treated like श् above. Thus, द्विष् m., 'enemy'; विष् m. pl., 'people', the 'Vāiçya-caste'; लिङ् m., f., (adj.) 'licking'.

Sing.

Plural.

N.V.	द्विद् । लिङ् ॥	द्विषस् । विषस् । । लिङ्गस् ॥
A.	द्विषम् । लिङ्गम् ॥	" " "
I.	द्विषा । लिङ्गा ॥	द्विङ्भिस् । विङ्भिस् । लिङ्भिस् ॥
L.	द्विषि । लिङ्भि ॥	द्विङ्सु । विङ्सु । लिङ्सु ॥

Dual.

द्विषी । लिङ्गी ॥  
 द्विङ्भ्याम् । विङ्भ्याम् ॥  
 द्विषोस् । लिङ्दोस् ॥

248. But ऋत्विज् m., 'priest', though containing the root यज्,

makes **मालिक्** etc.; and **माल** f., 'garland', though containing **मृ**, makes **माल** etc.

249. 1. Nouns having the roots **दह्**, 'burn', and **दुह्**, 'milk', **दुह्** 'be hostile', with others, as final element, and also **उष्णिह्** f. (name of a certain metre), change the final **ह्** into **क्** and **न्**. Thus, **काष्ठदह्**, 'wood-burning', makes nom.-voc. sing. **काष्ठधक्**; **कामदुह्** f., 'granting wishes', nom.-voc. sing. **कामधुक्**, acc. **\*दुहम्**, loc. pl. **\*धुषु**; **मित्रदुह्** 'friend-betraying,' nom.-voc.-sing. **मित्रधुक्** etc. 2. In words with **बध्**, 'bind,' as final element, where **ह्** represents original **ध्**, the **ह्** becomes **ह्** and **त्**; thus, **उपानह्** f., 'shoe, sandal,' nom.-voc. sing. **उपानत्**, acc. **\*बहम्**, instr. du. **\*बहाम्**, loc. pl. **\*बत्सु**.

### Vocabulary XXI.

#### Verbs:

**दम्** in caus. (*dandiyati*) tame; compel.  
**दुह्** (*drihiyati*) be hostile; offend.  
**धृ** in caus. (*dhārdiyati*) bear.  
**भृ** (*bhādrati, -te*) bear, support (*lit.* and *fig.*).

**मुञ्ज् + उह्** (*muñjati*) let loose or out; raise (the voice).  
**स्वस्त्र् + परि** (*pariśṛjate*) embrace.  
**ह् + म्र** (*prahādrati*) strike out; smite.

#### Subst.:

**सन्ध** m. pl., n. *pr.*, a people in India.  
**सक्** f., verse of the Rigveda; in pl., the Rigveda.  
**बीजध** n., medicine.  
**बीजोय** m., nom. *pr.*

**दृश्** f., look, glance; eye.  
**द्विष्** m., enemy.  
**वाप्य** m., tears.  
**मधुसिह्** m., bee.  
**माधुर्य** n., sweetness.  
**रक्** f., sickness, disease.  
**सखाक्** m., great king, emperor.

\* **स्वस्त्र्** and a few other roots, whose nasal is not constant throughout their inflection, lose it in the present-system.

सामन्त m., vassal.

स्नातक m., one who has taken a certain ceremonial bath.

स्वाध्याय m., private recitation (of sacred texts).

Adj.:

आक्रान्त, f. \*आ (pass. part. of क्रम + आ), attacked, smitten.

ईश्वर, f. \*आ, rich.

कामदुहू m. f. n., granting wishes; as f. subst., the Wonder-cow.

दक्षिण, f. \*आ, right hand; southern.

जीरक (i. e. गिर-क) m. f. n., healthy, well.

पथ्य, f. \*आ, wholesome <sup>for</sup> (gen.).

बल्लिष्ठ, f. आ, strongest.

रक्ष, f. \*आ (pass. part. of रक्ष), besieged, surrounded; suffused.

विद्विष्ट, f. \*आ (pass. part. of द्विष् + वि), hated, detested.

वृद्ध, f. \*आ (part. of वृध्), old.

व्याधित, f. \*आ, sick, ill.

समेत, f. आ, provided with.

Adv.:

कदाचन, कदाचित्, कदापि, ever.

### Exercise XXI.

दरिद्राभर कीलेय मा प्रयेच्छेचरे धनम् ।

व्याधितस्योषधं पथ्यं जीरकस्य किमीषधिः\* ॥ ९ ॥

मन्तः सर्वाभ्यो दिग्भ्यो (abl.) वहन्ति । १ । सन्नामो ऽपि राज्यं दिद्भिर्बिनाशयत् । २ । तव वाचु काचिदास माधुर्यं वर्तते । ३ । यदा दिग्भ्यो दहन्ति तदा शिष्यान्नाप्यापयेत् । ४ । बायी रक्षाभ्यां दृग्भ्यां पिता पुत्रमेवत पर्यष्ववत च । ५ । अस्तिजां वाक् कामधुक् सा सर्वान्नराणां मनोरथान्पूरयति । ६ । सर्वासु दिक्षु द्विषो ऽदृश्यन्त । ७ । परिव्राट्पात्रं नोत्सृजेत् । ८ । मित्रधुक् सर्वेषां विद्विष्टः । ९ । अग्निहोत्रपानश्यां समेताः शिष्या गुरुं नोपतिष्ठेरन् । १० । अग्निहोत्रपानश्यां बहवो वृणा स्त्रियन्ते । ११ । दक्षिणस्यां दिशि कृष्णो ऽन्ध्राणां सम्राट्भवत् । १२ । मधुलिङ्गिरेव बा-  
 जो ऽदृश्यन्त ॥ १३ ॥

14. In the private recitation of the Veda an ascetic must

\* किम् (interrog.), with some other words expressing use or need, takes with it an instrumental of what is used or needed, and a genitive of the user. So here: "of what use to a well man are medicines"?

raise (opt. or inv.) his voice. 15. That one among the priests is  
 called *hotṛ*, who recites the Rīgveda. 16. A *snātaka* must wear  
 shoes and a gairand, and carry an umbrella. 17. "Among my  
 friends Rāma is the strongest": thus spoke Rāvaṇa. 18. Let an  
 emperor keep his vassals in check (इमं *caus.*), and protect (पा  
*caus.*) the people in all the earth. 19. In the Rīgveda occurs (इमं  
 pass.) the Uṣṇīḥ. 20. The father's glance fell upon me (loc.).  
 21. Among the betrayers-of-friends is named (मय्य *pass.*)  
 Vibhīṣaṇa. 22. The seer praises Indrāṇī with verses of the Rīg-  
 veda. 23. The emperor smote his enemies (acc., dat., or loc.)  
 with the sword. 24. In the battle Kṛṣṇa was killed by his en-  
 emies. 25. "May our enemies be tormented by diseases": thus  
 spoke the Brāhman in anger (abl.).

## Lesson XXII.

250. Declension of Stems in *रु*. The stems in *रु* and *उरु*  
 lengthen the vowel before consonant-endings, and in nom.-sing.,  
 and the *स्* of the nom. is lost. In the nom.-sing. the final *रु*  
 then becomes *स्* (or *visarga*) under conditions requiring a sard  
 as final (see § 95, 116). Thus, *गिरु* f., 'voice'; *पुरु* f., 'city'.

	Singular.	Dual.	Plural.
N.V.	गीरु। पूरु॥	गिरी। पुरी॥	गिरस्। पुरस्॥
A.	गिरम्। पुरम्॥	" "	" "
I.	गिरा। पुरा॥	गीर्भाम्। पूर्भाम्॥	गीर्भिस्। पूर्भिस्॥
L.	गिरि। पुरि॥	गिरीस्। पुरीस्॥	गीर्षु। पूर्षु

251. Stems in *हृन्* [and in *मिन्* and *विन्*]. These are masc.  
 and neut. only; the corresponding feminine is made by adding *ई*;  
 thus, *धनिनी*.\* They lose their final *न्* before consonant-endings;

\* Almost any noun in *न्* may form a possessive derivative with

and also in the nom. sing., where the masc. lengthens the इ in compensation. Thus, धनिम् m., n., 'rich'.

## Masculine.

## Neuter.

	Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N.	धनी	धनी	धनिम्	धनि	धनी	धनी
A.	धनिम्	"	"	"	"	"
L.	धनिना	धनिभ्याम्	धनिभिस्	as in the masculine		
L.	धनिनि	धनिनोस्	धनिषु			
V.	धनिन्					

252. Derivative stems in चस्, इस्, उस्. The stems of this division are mostly neuter; but there are a few masculines and feminines. Their inflection is nearly regular (for चो, इर्, उर् before म् see § 241; for the loc. pl., p. 27, bottom of page). Masc. [and fem.] stems in चस् lengthen the च in nom. sing.; and the nom.-acc. pl. neut. also lengthen च or इ or उ before the inserted nasal (*anusvāra*). Thus, मनस् n., 'mind'; हविस् n., 'oblation'; धनुस् n., 'bow'.

## Singular.

## Dual.

N.A.V.	मनस् । हविस् । धनुस् ॥	मनसी । हविषी । धनुषी ॥
I.	मनसा । हविषा । धनुषा ॥	मनोभ्याम् । हविर्भ्याम् । धनुर्भ्याम् ॥
L.	मनसि । हविषि । धनुषि ॥	मनसोस् । हविषोस् । धनुषोस् ॥

## Plural.

N.A.	मनांसि । हवींषि । धनूंषि ॥
I.	मनोभिस् । हविर्भिस् । धनुर्भिस् ॥
L.	मनस्सु । हविष्वु । धनुष्वु ॥

or मनःसु । or हविःषु । or धनुःषु ॥

253. अक्षिरस् m. (name of certain mythical characters): nom. sing. अक्षिरास्, acc. अक्षिरसम्, instr. अक्षिरसा, voc. अक्षिरस्; nom.-acc. pl. अक्षिरसस्.

the suffix इन्; thus, from बल n., 'strength', बलिन्, 'having strength, strong'. Stems in मिन् and विन् are very rare.

254. Adjective compounds having nouns of this class as final member are very common. Thus, सुमनस् 'favorably-minded.'

Singular.		Dual.		Plural.	
m. f.	n.	m. f.	n.	m. f.	n.
N. सुमनास्	नस्	सुमनसौ	नसौ	सुमनसस्	नांसि
A. समनसम्	नस्	,	,	,	,

दीर्घायुस् 'long-lived':

Singular.		Dual.		Plural.	
m. f.	n.	m. f.	n.	m. f.	n.
N. दीर्घायुस्		दीर्घायुवौ	युवौ	दीर्घायुवस्	यूयि
A. दीर्घायुवम्	युस्	,	,	,	,
I. दीर्घायुवा etc.		दीर्घायुर्वाम् etc.		दीर्घायुर्भिस् etc.	

### Vocabulary XXII.

Verb:	for sajydtē hang on, be fastened on (as thoughts — w. loc.).
सज् (sajjati; but often pass.: sajydtē)	

Subst.:	
अप्सरस् f., heavenly nymph.	धनुस् n., bow.
अर्षशी f., n. pr., an Apsaras, Urvaçī.	नाली f., pipe, conduit.
चितिम् m., king.	पयस् n., milk.
निर् f., voice; song.	पुर् f., city.
चक्षुस् n., eye.	पुरुषस् m., n. pr., Puruṣas.
चन्द्रमस् m., moon.	प्राणिन् m., (living) creature.
चार m., spy.	भरतखण्ड m., n., pr., India.
ज्या f., bowstring.	मनस् n., mind.
ज्योतिस् n., light; star; heavenly body.	मन्त्रिन् m., minister (of state).
तडाग m., pond.	यजुस् n., sacrificial formula, text.
द्वार f., door, gate.	यशस् n., glory, fame.
	वणिक् m., merchant.
	वयस् n., age.
	सुमनस् f., flower.



सूर्य m., sun.

स्थान n., place, spot, locality;  
stead.

स्वामिन् m., possessor, lord.

हविस् n., oblation.

Adj.:

आकुष्ट, f. °आ (part. of कृष् + आ),

drawn, bent (as a bow).

तपस्विन् suffering, doing acts of वि to be sure, in sooth.

asceticism; as m. subst., ascetic.

तेजस्विन् courageous.

प्रथम, f. °आ, first.

मृत, f. °आ (part. of मृ), dead,  
fallen.क्षित, f. °आ (part. of ख्या),  
standing.

Indeel.:

## Exercise XXII.

गन्धेन गावः पशन्ति वेदैः पशन्ति वै दिवाः ।

चारः पशन्ति चितिपाशसुर्भामितरे जनाः ॥ १० ॥

आ कर्णमाज्जुष्टेन धनुषा द्विद्वसः शरास्रवन्ति चचियाः । १ । सर्वस्य  
चन्द्रमास्य जगती ज्योतिषी । २ । धनी वणिग्द्वारि स्थितेभ्यस्तपस्विभ्यो  
वसु दापयेत् । ३ । यज्ञेषु य चत्विजो यज्ञपि पठन्ति ते ध्वर्यव उच्य-  
न्ते । ४ । विश्वस्या भुवः सम्राट् पुरुरवा उर्वशीमप्सरसं पर्यवयत्तस्यां  
च पुत्रो जायत । ५ । कामस्य धनुषि ज्ञायाः स्नाने स्त्रियः शराणां  
स्नाने सुसुप्तस्त्रियन्ति । ६ । प्राणिनां मनांसि बीजिते सज्जन्ति । ७ ।  
पुरि वारि तडागतान्नास्या पार्थिवो ज्ञाययत् । ८ । मन्त्रिणः स्वामिने क-  
दापि न द्रुह्येयुः । ९ । एतस्या धेन्वाः पयो बालान्पितरावपायय-  
ताम् । १० ।

11. Raise ye the voice in praise (dat.) of Hari. 12. In the  
cities of India dwell rich merchants and courageous warriors.

13. The praise of Purūravas was sung by Kālidāsa. 14. The king  
gave orders (आ-ज्ञा caus.) to have his minister called (use or. recta).

15. The minds of ascetics must not dwell (सङ्ग) on riches (श्री, loc.  
sing.). 16. At night the moon gives light to all creatures.

17. One should sacrifice to the gods (cf. यज्ञ in Voc. I) flowers, fruits, and  
milk, not living creatures. 18. The Apsarases lead into Heaven

warriors fallen in battle. 19. In age (instr.), not in knowledge,

*ijyestha* *Shrathman*  
 Civa is the eldest among his brothers (*loc., gen.*). 20. The gods live by the oblation. 21. A merchant wishes wealth (*जी*), a warrior fame, an ascetic deliverance. 22. The woman's eyes are suffused with tears. *vadhvācaksuṣi mudhe*

## Lesson XXIII.

255. Declension. Comparative Adjectives. Comparative adjectives of primary formation have a double form of stem for masculine and neuter: a stronger in *यास्* (usually *ईयास्*), in the strong cases, and a weaker in *यस्* (usually *ईयस्*), there being no distinction of middle and weakest cases. The voc. sing. masc. ends in *यन्*. The feminine-stem is made with *ई* from the weak stem-form. Thus, *अेयास्*, 'better':

Masculine.			Neuter.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N. अेयान्	अेयांसी	अेयांसस्	N.V. अेयस्	अेयसी	अेयांसि
A. अेयांसम्	,	अेयसस्	,	,	,
I. अेयसा	अेयोभ्याम्	अेयोभिस्	like the masculine.		
L. अेयसि	अेयसीस्	अेयसु, *यःसु			
V. अेयन्					

Fem. stem. *अेयसी*, declined like *नदी*.

256. Stems in *यन्* (or *यत्*) fall into two divisions: A. those made with the suffix *यन्* (*यत्*), being, with few exceptions, active participles, present and future; and B. those made with the possessive suffixes *मन्* (or *मत्*) and *वन्* (or *वत्*). They are masc. and neuter only, the fem. being formed with *ई*.

257. A. Participles in *यन्* (or *यत्*). E. g. *जीवन्* m., n., 'living.'

✓ Masculine.			Neuter.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N.V. जीवन्	जीवन्ती	जीवन्तस्	जीवत्	जीवन्ती	जीवन्ति
A. जीवन्म	"	जीवन्तस्	"	"	"
I. जीवता	जीवन्ताम्	जीवन्तिस्	as in masculine.		
L. जीवति	जीवतोस्	जीवन्तु			

258. The strong form of these participles is obtained, mechanically, by cutting off the final *द्* from the 3rd pl. pres. (or fut.) ind. act.; thus, *जयन्ति* gives strong form of pres. act. part. *जयन्*, weak *जयत्*; *तिष्ठन्ति*, *तिष्ठन्* and *तिष्ठत्*; — *गच्छन्ति*, *गच्छन्* and *गच्छत्*; — *दृश्यन्ति*, *दृश्यन्* and *दृश्यत्*; — *भविष्यन्ति* (fut.), *भविष्यन्* and *भविष्यत्*.

259. But those verbs which in the 3rd. pl. act. lose the *द्* of the usual *न्ति* (as e. g. the verbs following the reduplicating class in the present-system), lose it also in the present participle, and have no distinction of strong and weak stem. Thus, from *पुङ्*, 3rd pl. pres. ind. act. *पुङ्गति*, part. (only stem-form) *पुङ्गत्*: nom.-voc. sing. masc. *पुङ्गत्*, acc. *पुङ्गतम्*; nom.-voc.-acc. du. *पुङ्गती*. pl. *पुङ्गतस्*; nom.-voc.-acc. sing. neut. *पुङ्गत्*, du. *पुङ्गती*, pl. *पुङ्गति*.\*

260. Only the present participles of verbs of the *a*-class, the *ya*-class, and causatives, invariably insert *न्* in nom.-voc.-acc. du. neut. Present participles of the *d*-class, of the root-class when the root ends in *घा*, and all future participles, may either take or reject it; thus, neut.-sing. *किरत्*, du. *किरती* or *किरन्ती*; *करिष्यत्* (fut.), du. *करिष्यती* or *करिष्यन्ती*; *यात्* (pres. part. from *घा*, 'go'), du. *याती* or *यान्ती*. Participles of all other verbs, and all other stems in *ञत्*, leave out the *न्* in the du. neut.; thus, *चदत्* (चद् 'eat', root-class), du. *चदती*.

261. The adj. *महन्*, 'great', takes in strong cases the stem-

\* The grammarians, however, allow these verbs to insert the *न्* in the nom.-voc.-acc. pl. neuter of the present participle.

form महात्: nom.-sing. masc. महान् (see § 239, 2), acc. महान्तम्, voc. महन्; du. neut. महती, pl. महान्ति. Otherwise the inflection is like that of participles.

262. The feminine of participles and adjectives in चत् (or चत्) is always made with ई, and the form is always identical with the nom. dual neuter.

## Vocabulary XXIII.

Verbs:  
निन्द् (nindati) blame.  
राज् (rājate) shine; rule.

यु + अप (apadrati) go away; in  
caus. (apastadyati) drive away.

Nouns (subst. and adj.):  
आदित्य m., sun.  
मरीचांस (comp.) very honorable.  
ददत् (pr. part. of दा) giving.  
प्रकाशिन, f. नी, bright, glistening;  
(act.) illuminating.  
भूत, f. \*चा; become (past. pass.  
part. of भू); as neut. subst.,  
being, creature.

वत्स m., calf, child.  
श्रेयांस better, best; as neut. subst.,  
salvation, good fortune.  
सन् (neut. सत्) being, existing;  
as masc. subst., good man; as  
fem. (सती), faithful wife.\*

Adv.:

अस् to-morrow.

हि surely, indeed, for, because  
conj. in  
second of 2  
scattered.

## Exercise XXIII.

सन्तो ऽपि न हि राजन्ते दरिद्रक्षेत्रे गुणाः ।

आदित्य इव भूतानां श्रीगुणानां प्रकाशिनी ॥ ११ ॥

तिष्ठन्तं मुदं शिष्यो ऽनुतिष्ठेन्नच्छन्तमनुगच्छेद्वावन्तमनुधावेत् \*\*\* ११।

मरीचसः (acc. pl.) श्रेयसे पूजयेत् । २ । धनिनक्षपस्त्रिभ्यो धनं ददतः

\* Especially a widow who immolates herself on the funeral-pile of her husband; whence Anglo-Indian *suttee*.

\*\* "Even though they exist".

\*\*\* अन्तु in composition often conveys the idea of imitation.

शस्त्रे । ३ । सिद्धार्थी भार्यां स्वस्मिन्वते । ४ । जीवतः पुष्य मुखं  
पञ्चमी पितरौ गुह्यतः । ५ । धात्रो (gen. du.) रामो यशसा नरी-  
यान् । ६ । एतेषां वणिवां धनानि महानि वर्तन्ते । ७ । कुप्यते मा  
कुप्यत । ८ । उद्योगे पतङ्गो विहगेभ्यो धान्यं किरतीः कन्या अपञ्चम् । ९ ।  
पिचोर्जीवतोर्धातरः स्वसारश्च तयोर्धनस्य स्वामिनो न भवेद्युः । १० ।  
धेनुं धयन्तं वसं मापसारय । ११ । गुह्यं पिताचार्यो माता च नरी-  
यांसः । १२ । त्वयि जीवति सुखेन वयं जीवात्मः ॥ १३ ॥

14. We blame the driver who strikes (part.) the horses. 15. The king who punishes (part.) the bad and gives (part.) food to the good is praised. 16. The warrior who conquers (part.) in battle attains great fame. 17. Among the heavenly bodies the sun and moon are the two great ones. 18. In the field I saw birds flying. 19. He who lives (part.) to-day is dead to-morrow. 20. The word of the good must be followed (done). 21. Dwell among good men. 22. A maiden, making (सुखं) garlands, sits on a stone. 23. A husband shall punish a wife who steals (part.) his property. 24. The child (gen.) was afraid (use subst., no copula) of the bees (dbl.) flying about (धनं) in the house.

## Lesson XXIV.

263. Declension. Stems in चन्त् (or चत्), cont'd. B. Stems in मन्त् (मत) and वन्त् (वत्). Adjectives formed with these suffixes are possessives. They are declined precisely alike\*; and differ in inflection from the participles in चन्त् only by lengthening the च in the nom. sing. masc. The feminine is made in ई; thus, श्रीमती. In the dual neut. न् is never inserted. Thus, श्रीमन्त्, 'rich', 'celebrated':

\* The two adjectives इयन्त्, 'so great', 'so many', and वि-  
यन्त्, 'how great?' 'how many?' are similarly declined.

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. श्रीमान्	श्रीमन्नी	श्रीमन्नास्	NV. श्रीमत्	श्रीमती	श्रीमन्ति
A. श्रीमन्नाम्	"	श्रीमन्तस्	"	"	"
I. श्रीमन्ता	श्रीमन्ताम्	श्रीमन्तिस्	as in the masculine.		
L. श्रीमन्ति	श्रीमन्तोस्	श्रीमन्तु			
V. श्रीमन्					

264. A stem भवन्\* (to be carefully distinguished from भवन्त, pres. part. act. of भू) is frequently used in respectful address as a substitute for the pronoun of the second person. It is construed with the verb in the third person. Its nom. sing. masc. is भवान् (fem. भवती); and भोस्, the contracted form of its older voc. भवस्, is a common exclamation of address: "you, sir!", "ho, there!"; and is often doubled.\*\*

265. Derivative stems in च्च्न्. These are made by the suffixes च्च्न्, मन्, and च्च्न्, and are, with one or two exceptions, masc. and neut. only. The stem has a triple form. In the strong cases of the masc. the vowel of the suffix is lengthened to च्च्त्, in the weakest cases it is in general dropped; in the middle cases the final च्च्न् is dropped, and it is also lost in the nom. sing. of all genders. In the neuter, the nom.-acc. pl., as being strong cases, lengthen the vowel of the suffix; the same cases in the dual (as weakest cases) lose च्च्च् — but this only optionally. After the स् or च्च् of मन् and च्च्न्, when these are preceded by a consonant, the च्च् is retained in all the weakest cases, to avoid too great an accumulation of consonants. Examples: राजच्च्न् m., 'king'; नामच्च्न् n., 'name'; आत्मच्च्न् m., 'soul, self'; ब्रह्मच्च्न् n., 'devotion'.

\* Probably contracted from भगवन् 'blessed'.

\*\* भोस् loses its final स् before all vowels and all sonant consonants; thus, भो भो च्च्च्च्.

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. राजा	राजाणी	राजानस्	नाम	नामनी or नामी	नामानि
A. राजानम्	,	राजस्	,	,	,
I. राजा*	राजभ्याम्	राजभिस्	नाम्ना	नामभ्याम्	नामभिस्
L. राजनि	राजोस्	राजसु	नामनि	नामोस्	नामसु
or राजि			or नामि		
V. राजन्			नामन् or नाम		
N. आत्मा	आत्माणी	आत्मानस्	ब्रह्म	ब्रह्मणी	ब्रह्मानि
A. आत्मानम्	,	आत्मन्स्	,	,	,
I. आत्मना	आत्मभ्याम्	आत्मभिस्	ब्रह्मणा	ब्रह्मभ्याम्	ब्रह्मभिस्
V. आत्मन्			ब्रह्मन् or ब्रह्म		

266. *Euphonic rules.* Final क्, ट् and प् remain unaltered before initial surd consonants; before sonants, whether vowel or consonant, they become respectively क्, क्, क्. Before nasals they may be still further assimilated, becoming the nasals क्, क्, म्. Thus, परिव्राट् न becomes either परिव्राक्क or परिव्राक्क; सम्यक् न becomes सम्यप्प or सम्यक्क. The latter method is much more usual.

267. Before initial ह् a final mute is made sonant; and then the ह् may either remain unchanged, or be converted into the sonant aspirate corresponding to the preceding letter; thus, either सम्यग्हस्तः or सम्यग्घस्तः; either तस्माद् हस्तात् or तस्माद्घस्तात्. In practice the latter method is almost invariably followed.

\* When a dental mute comes in contact with a lingual or palatal mute or sibilant, the dental is usually assimilated, becoming lingual or palatal respectively. Thus, *tiṣṭhātī* from *ti-stha-ti*; *rājñā* instead of *rājñā*.

## Vocabulary XXIV.

## Verbs:

छिद् + च्च cut off.

मृक्ष् in caus. (*mārjdyati*) rub, rub off, polish.

वर्णय् (denom. — *varṇadyati*) describe, portray.

विह् + उह् in caus. (*udvejdyati*) terrify.

## Subst.:

आत्मन् m., soul, self; often as simple reflexive pronoun; in *genitive*, his, etc.; one's own.

कर्मन् n., deed; ceremony; fate.

चर्मन् n., hide, skin; leather.

जन्मन् n., birth.

तीर n., bank, shore.

चिष्टम् f., name of a metre.

दिन n., day.

देवकुल n., temple.

नरक m., hell.

पक्षिन् m., bird.

पात्र n., pot, vessel.

ब्रह्मन् (*brāhman*) n., devotion; sacred word (of God); sacred knowledge; the world-spirit.

ब्रह्मन् (*brahman* — a personification of the preceding) m., the supreme All-Soul, the creator.

भस्मन् n., ashes.

यति m., ascetic.

राजन् m., king.

लोमन् n., hair.

वर्ष n., year.

समागम m., meeting, encounter.

सीमन् f., border, boundary; outskirts.

हन्तृ m., slayer, killer.

## Adj.:

आयुष्मन् long-lived (often used in respectful address).

इयम् so great, so much (263).

कियम् how great? how much?

कृपण, f. °आ, poor; niggardly.

तावम् so much, so many.

द्वितीय, f. °आ, second.

प्रियकर्मन् kind.

प्रियवाक् saying pleasant things, sociable.

बलवन् strong, mighty.

भगवन्, f. °यती, honorable; blessed.

भास्वन् shining, brilliant.

मतिमन् shrewd, prudent. *intelligent*

यावन् how much, as many.

रूष, f. °आ, harsh, rough.

विभु, f. °भी, pervading, far-reaching; omnipresent; mighty.

हत, f. °आ (pass. part. of हन्) killed.

## Adv.:

प्रायेऽस्म commonly.



## Exercise XXIV.

नोद्विष्येज्जगदाचा कृपया प्रियवारमवेत् ।

प्रायेण प्रियकर्मा यः कृपणो ऽपि हि सेवते ॥ १२ ॥

यावन्ति हतस्त्र पशोश्चर्मणि सोमनि विषन्ते तावन्ति वर्षाणि हन्ता

नरके वसेत् । १ । भृत्या वक्षवन् राजानमायुष्मन्निति वदन् । २ । मे

स्वप्नं सूर्यं दिने दिने दिवातयः पुष्यन् । ३ । स्त्रियतो मासांभवाणा-

म्ना ववसत् । ४ । के विषतयो भक्षणा शरीरं मावयन्ति । ५ । वर्म

वक्षवदिति मतिमतो दरिद्राभ्युक्षतो (gen.) मे मतिः । ६ । स्वधि राशि

तिष्ठत्यस्माकं सर्वासां च प्रजानां सुखं न विनश्येत् । ७ । एकस्मिन्नस्मिन्

ये गूढा अजायन्ता त आत्मनां धर्मान्सम्यगनुतिष्ठन्तो द्वितीये जन्मनि

दिवातयो भवेयुः । ८ । यानि परित्रास्य तिष्ठन्ने परिधमन्ब्रह्म धा-

येत् । ९ । एतस्यां पुरि श्रीमतो राज्ञोः समागमो ऽजायत । १० । ब्रह्मा

जगतः स्रष्टा वेदेषु श्रूयते । ११ । यान्पचिणो वनस्य सोमनि वृषादुत्प-

ततो ऽपश्यत ते सर्वे मया भाषा च पाश्विर्विन्ता एवावध्यन्ता माषा चास-

भमपच्यन्ता ॥ १२ ॥

13. Brāhmanas have their shoes made (use or caus.) of leather

(instr.) or wood. 14. A temple of blessed Viṣṇu stands in the

outskirts of this village, on the bank of the river. 15. Let him

rob off the vessels diligently with ashes (pl.). 16. The servants

announced to the king that the two celebrated poets were

coming (use or. recta with इति). 17. O children (du.), tell me

your (gen. du.) names. 18. The world-spirit is described

in many Upaniṣads. 19. It is said by the seers that the world-

spirit is omnipresent (use or. recta). 20. That part of the world-spirit,

which is encompassed by the body, is called the soul of man (cf.

§ 234). 21. Candragupta was the mighty emperor of the whole

earth. 22. All the mighty warriors who fought in Kṛṣṇa's army

were killed in battle by the enemy. 23. In the Rīgveda (चक्षुः pl.)

occurs (विद् pass.) also the Triṣṭubh. 24. The king of Pāṭaliputra

is by birth a Cūdra; let him not marry the beautiful daughter of

the ascetic Mitrāthithi.

## Lesson XXV.

268. Declension. Perfect Active Participles in वांस. The active participles of the perfect tense-system are quite peculiar as regards the modifications of the stem. In the strong cases the suffix is वांस, which becomes वान् in the nom. sing. masc., and is shortened to वन् in the voc. sing. In the weakest cases the suffix is contracted into उष्; and in the middle cases it is changed to वत्. A union-vowel इ, if present in the strong and middle cases, disappears before उष् in the weakest. Radical ह् and ई, if preceded by one consonant, become ह् before उष्, but if preceded by more than one consonant, become ह्य्; whereas radical उ always becomes उष् before उष्, and radical ऋ, ए. Thus, गिनीवास, गिन्वुष; मुमुवास, मुमुवुष; चक्रवास, चक्रुष. The feminine stem is formed with ई from the weakest stem-form; thus, गिन्वुषी. Examples:

## 1. विद्वांस 'knowing':

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. विद्वान्	विद्वांसी	विद्वांसस्	N.V. विद्वत्	विद्वुषी	विद्वांसि
A. विद्वांसम्	,	विद्वुषस्	"	"	"
I. विद्वुषा	विद्वयाम्	विद्वन्निस्	as in the masculine.		
L. विद्वुषि	विद्वुषीस्	विद्वत्सु			
V. विद्वन्					

## 2. अगमिवांस 'having gone':

\* Another form of perf. part. of this verb (अम्) makes the strong and middle stems अगमिवांस and अगमिन्वत्; the weakest form is as above, अगमुष्.

## Masculine.

## Neuter.

Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. अग्निवान् अग्निवांसौ •वांसस्			अग्निवत् अग्नुषी अग्निवांसि		
A. अग्निवांसम्	अग्नुषस्				
I. अग्नुषा •वज्जाम् •वज्जिस्			as in the masculine		
L. अग्नुषि अग्नुषीस् अग्निवत्सु					
V. अग्निवन्					

269. Stems अन्, युवन्. The stems अन् m., 'dog', and युवन् m., n., 'young', have as weakest stems मुन् and यून्; in the strong and middle cases they follow रावन्; voc. अन्, युवन्. Fem. मुनी and युवति or •ती.

270. The stem मघवन् m., 'generous' (in the later language almost exclusively a name of Indra), has as strong stem मघवान्, mid. •व, weakest मघोन्. Nom. sing. मघवा, voc. •वन्. Fem. मघोनी.

271. The stem अहन् n., 'day', is used only in the strong and weakest cases, the middle, with the nom. sing., coming from अहर् or अहस्. Thus:

	Singular.	Dual.	Plural.
N.A.V.	अहर् (•स्)	अहनी or अह्री	अहानि
I.	अह्रा	अहोभ्याम्	अहोभिस्
L.	अहनि or अह्नि	अह्नीस्	अहस्तु or अहःसु

272. Compounds with /अच् or अह्. The adjectives formed from this root with prepositions and other words are quite irregular. Some of them have only two stem-forms: a strong in अच् and a weak in अह्; while others distinguish from the middle in अच् a weakest stem in अह्, before which the अ is contracted with a preceding ह् (य्) or उ (व्) into ई or ऊ. The fem. is made with ई from the weakest (or weak) stem; thus, विदूषी. The principal stems of this sort are as follows:

	Strong.	Middle.	Weak (weakest).
प्राक् 'forward', 'eastward'	प्राक्		प्राक्
अवाक् 'downward'	अवाक्		अवाक्
उदक् 'northward'	उदक्	उदक्	उदीक्*
प्रत्यक् 'backward', 'westward'	प्रत्यक्	प्रत्यक्	प्रतीक्
न्यक् 'low'	न्यक्	न्यक्	नीक्
अन्वक् 'following'	अन्वक्	अन्वक्	अनूक्
तिर्यक् 'going horizontally'	तिर्यक्	तिर्यक्	तिरस्**

## Vocabulary XXV.

## Verbs:

अस् + अस्तम् (*astamgdcchati*) go  
down, set (lit'ly "go home" —  
used of the heavenly bodies).

+ उद् (*udgdcchati*) rise.

स्पृह् (*sprhdyati*) desire (*dat.*).

## Subst.:

वीरव n., weight; dignity.

जगत् n., that which lives.

तक्षशिला f., n. *pr.*, a city (Taxila)  
in India.

तिर्यक् m., n., animal.

त्वष्टु m., n. *pr.*, a god, Tvaṣṭar.

परिवट्ट f., assembly.

भुगुक्क n., Baroch (a holy place  
in India).

मघवन् m., Indra.

युवन् m., n., young; f. युवति.

विपाक m., ripening; recompense.

अम m., pains, trouble.

सिंह m., lion.

स्नान n., bathing, bath.

हरिण m., gazelle.

## Adj.:

अधीत f., \*आ, learned, studied.

तस्मिन्नास् having stood; as n.  
*subst.*, the immovable.

त्रिशिर्यन् three-headed.

दृष्ट, f. \*आ, (part. of दृश्) bitten.

वनवासिन् forest-dwelling.

विद्वांस knowing, wise, learned.

\* ह inserted, irregularly, in weakest forms only.

\*\* irregular (तिरस् + अक्).

## Exercise XXV.

विद्वान्मशस्ते खोवे विद्वान्मशस्ते नीरवम् ।

विद्यया मशते सर्वे विद्या सर्वेषु पूज्यते ॥ १३ ॥

प्राच्यां दिशि ख्योतींश्चुन्नच्छन्ति प्रतीच्यामसंगच्छन्ति । १ । विद्वन्नि-  
रेव विदुषां अमी ज्ञायते । २ । त्वष्ट्रिशीर्षाणं पुषं मघवामारयत् । ३ ।  
अहनी एव सचियावयुध्येताम् । ४ । शुना दद्यो द्विजातिः क्षानमा-  
चरेत् । ५ । काश्या चावग्मुषो धातुनपञ्चाम । ६ । येन वेदा अधीताखं  
युवानमपि गुहं गणयन्ति । ७ । पापाः कर्मणां विपाकेन द्वितीये जन्म-  
नि तिर्येषु जायन्त इति स्मृतिः । ८ । विद्वांसो विद्वन्निः सह समागमाय  
सुहयन्ति । ९ । कियन्निरहोभिः काश्याः प्रयागमगच्छन् । १० । प्राचां  
देशे पाटलिपुत्रं नाम महत्तगरं विद्यत उदीचां तक्षिला प्रतीचां मुकु-  
वच्छम् ॥ ११ ॥

12. Vṛtra was killed (घ्न, caus. pass.) by Maghavan and the

Maruts. 13. Young women sing a song. 14. Two learned Brāhmanas

dispute. 15. Saramā is called in the Rīgveda the dog (f.) of the gods.

16. Great forests are found in the west (expr. as pred., nom. pl.).

17. In the assembly let the best among the learned teach

(उप-दिश) the law. 18. Those who have committed evil deeds

must stand by day (acc.) and sit by night. 19. Glory was attained

by the young warrior. 20. Turned toward the east (nom. sing.) let

one reverence the gods; the east (प्राची) is the quarter (दिश) of

the gods. 21. Day by day one must worship (पूज) the sun. 22. The

gazelle has been killed by dogs. 23. The lion is king of forest-

dwelling animals.

## Lesson XXVI.

## Some Irregular Substantives.

273. सखा f., 'mother': voc. sing. सखे.

274. 1. सखि m., 'friend': sing. nom. सखा, acc. सखायम्, inst.  
सख्या, dat. सखे, abl.-gen. सख्युः, loc. सखौ, voc. सखे; du. सखाचौ.

सखिभ्याम्, सखीभ्यः; pl. nom. सखायस्, acc. सखीन्, instr. सखिभिस्; the rest like सखि. — 2. पति m., is declined regularly (like सखि) in composition, and when meaning 'lord, master'; when meaning 'husband', it follows सखि in the following forms: inst. sing. पत्न्या, dat. पत्ने, abl.-gen. पत्न्युस्, loc. पत्नी.

275. The neuter stems अक्षन् 'eye', अस्थन् 'bone', दधन् 'curds', सकथन् 'thigh', form only the weakest cases; thus, अस्थ्या, दधस्, सकथनि or सकिथु, etc.; the rest of the inflection is made from corresponding stems in ह; thus, nom. sing. अक्षि etc.

276. 1. लक्ष्मी f., 'goddess of fortune', makes nom. sing. लक्ष्मीस्. — 2. स्त्री f., 'woman', follows a mixed declension; thus, nom. sing. स्त्री, acc. स्त्रियम् or स्त्रीम्, instr. स्त्रिया, dat. स्त्रियै, abl.-gen. स्त्रियास्, loc. स्त्रियाम्; du. स्त्रियौ, स्त्रीभ्याम्, स्त्रियोस्; pl. nom. स्त्रियस्, acc. स्त्रियस् or स्त्रीस्, instr. स्त्रीभिस्, etc.; gen. स्त्रीणाम्.

277. 1. अप् f., 'water', only pl.; its final is changed to ह before भ्; thus, nom. आपस्, acc. अपस्, instr. अन्निस्, dat.-abl. अन्नस्, gen. अपाम्, loc. अप्सु. — 2. दिक् f.,\* 'sky', makes nom. sing. दीस्, du. द्यावौ, pl. (sometimes) द्यावस्; the endings are the normal ones, but the root becomes द्यु before consonant-endings: thus, acc. sing. दिवम्, nom.-acc. pl. दिवस्, instr. द्युभिस्. Not all the cases are found in use. — 3. Stem रै m. (rarely f.), 'wealth': sing. रास्, राधम्, राधा etc.; du. राधौ, राध्याम्, राधोस्; pl. राधस् (nom. and acc.), रामिस् etc.

278. 1. अगङ्गुह् or अगङ्गुह् m., (from अगन् + वह् 'cart-drawing', i. e.) 'ox': strong stem अगङ्गाह्, mid. अगङ्गुह्, weakest अगङ्गुह्; nom. sing. अगङ्गान्, voc. अगङ्गन्. — 2. The stem पन्थन् m., 'road', makes all the strong cases, with irregular nom. sing. पन्थास्; the corresponding middle cases are made from पथि, and the weakest from पथ्; thus, acc. sing. पन्थानम्, dat. पथे, acc. pl. पथस्,

\* In the older language oftener masculine.

dat. पयिभ्यस्. [The stems मन्वन् m., 'stirring-stick', and चमृचन् m., an epithet of Indra, are said to follow पन्वन्.]

279. The stem पुंस m., 'man', is very irregular. The strong stem is पुमांस, mid. पुम्, weakest पुंस्. Thus, sing. पुमान्, पुमांसम्, पुंसा, etc., voc. पुमन्; du. पुमांसी, पुम्भ्याम्, पुंसोस्; pl. पुमांसस्, पुंसुस्, पुंसिस् etc., पुंसु.

280. For the stem वरा f., 'age', may be substituted in the cases with vowel-endings forms from वरस् f.; thus, वरया or वरसा.

281. हृद् n., 'heart', does not make nom.-voc.-acc. of any number (except in composition), these being supplied from हृदय n.

282. The stem पद् m., 'foot', becomes पाद् in strong cases; and, in compounds, in the middle cases also; thus, nom. sing. पाद्, acc. पादम्, instr. पदा, etc. From द्विपद् 'biped', acc. sing. द्विपादम्, pl. द्विपदस्, instr. pl. द्विपान्निस्. [The stem पाद् m., 'foot', has the complete declension of a-stems.]

283. The root हन् 'slay', as final member of a compound, becomes हा in nom. sing., and loses its न् in the middle cases and its च in the weakest cases (but only optionally in loc. sing.). Further, when च is lost, ह् in contact with न् reverts to its original च्; thus, ब्रह्महन् m., 'killing a Brāhman', makes nom. sing. ब्रह्महा, acc. \*हणम्\*, instr. ब्रह्मघ्ना, etc., loc. ब्रह्मघ्नि or \*हणि, voc. \*हन्; du. ब्रह्महणी, \*हभ्याम् etc.; pl. nom. \*हणस्, acc. \*घ्नस्.

284. The stems पूषन् m., n. pr., and सूर्यमन् m., n. pr. (both personifications of the sun), make the nom. sing. in चा, but otherwise do not lengthen the च; thus, nom. पूषा, acc. पूषणम्, instr. पूषा.

\* In compound words, an altering cause in one member sometimes lingualizes a न् of the next following member. But a guttural or labial in direct combination with न् sometimes prevents the combination, as in the instr. ब्रह्मघ्ना.

## Vocabulary XXVI.

## Verbs:

चर move; in caus. (arpdyati) send;  
put; hand over, give.  
गुह् (gūhāti) in caus. (gūhdyati)  
hide away, conceal.

तृप् (tṛpyati) be pleased or satisfied, satisfy or satiate oneself.  
खप + वि (vildpati) complain.

## Subst.:

चक्षु (चक्षि) n., eye.  
चद्रोह m., faithfulness.  
चसुर m., demon.  
चित्त n., notice, thought, mind.  
देवता f., divinity, deity.  
दध्यक्ष (weakest धीक्ष) m., n. pr.,  
a Vedic saint.  
पद् m., foot.  
पासन n., protection.

मानव m., man (homo).

व्रत n., vow, obligation, duty.

## Adj.:

काक्ष f., •क्षा, one-eyed.  
चतुष्पद् four-footed, quadruped.  
द्विपद् m., biped.  
नियत, f. •क्षा (part. of नि-चम),  
ordained, fixed, permanent.  
शिव, f. •क्षा, beneficent, gracious,  
blessed.

## Exercise XXVI.

पत्नी भक्तिव्रतं स्त्रीणामद्रोहो मन्त्रिणां व्रतम् ।  
प्रजानां पासनं चैव नियतं भूभृतां व्रतम् ॥ १४ ॥  
वसवन्वावगन्तुाहो साङ्गं वहताम् । १ । शिवासे पन्थानम् । २ ।  
मयोर्विष्णोर्भार्या । ३ । इषेय पुमान्परं ब्रह्म ध्यायति । ४ । बाहुभ्यां भूम-  
त्कृतं वगदवयत् । ५ । केन यथा भवान्मखा सहागच्छत् । ६ । पदा  
मामसुश्रुत्सखा । ७ । पुष्पिः सह स्त्रीरामयद्राजा । ८ । हे पुवम्पन्थानं  
मे दर्शय । ९ । चक्षिः पादौ चाक्षयत्नेव परित्राद । १० । स्त्री पत्ने  
रूपकाक्षर्ययति । ११ । एकेनाक्षणा यो न किञ्चित्पश्यति तं काक्षे वद-  
न्ति । १२ । योः पिता पृथिवी च माता वो रचताम् । १३ । एते पुमानो  
हृदयेषु पापं गूहयन्ति । १४ । ब्रह्मघ्ना न संभाषेत न च तमध्यापयेया-  
वयेदा । १५ । असुरेभ्यो भयाज्ञानवा देवताः पासनं प्रार्थयन्ता ताभिश्च  
शिवाभिः पापा असुरा अघातन्ता । १६ । महानुदीचां राजा हरिद्विः  
पश्चि तिष्ठतिः शिषीः संभाषमाणस्तेभ्यो भिषां यच्छति ॥ १७ ॥



18. The meeting of the men and women took place on the road. 19. In the Veda they call the sun <sup>Pūṣan</sup> Pūṣan, Mitra (m.), Aryaman, and Savitar. 20. Water also is named (मयय, *pass.*) among the deities in the Rik (*use मयय*) and in the sacrificial formulae. 21. Be gracious, O Īva, to biped and quadruped. 22. The seers, <sup>ṛṣi</sup> that fire is to be found in the water (*use वृत्*, and *make a direct statement with वृत्*). 23. The Asura was slain by Maghavan with a bone of Dadhyañ. 24. Who knows the wind's path (*pass.*)? 25. Mother, satisfy (*तृप्* *caus.*) the child with curds. 26. Have food brought (*use आ-जी*, *caus.*, *pl.*) from our friend's house. 27. The Maruts are Maghavan's friends.

## Lesson XXVII.

285. Demonstrative Pronouns. Two demonstrative-declensions are made up with particular irregularity: they are those of the pronouns अयम् and असौ (for which the natives give the stem-forms as इदम् and अदस् respectively). The first is a more indefinite demonstrative: 'this' or 'that'; the other signifies especially the remoter relation.

## 286. अयम् (इदम्):

Masculine.			Feminine.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N. अयम्	इमी	इमे	इयम्	इमे	इमास्
A. इमम्	,	इमान्	इमान्	,	,
I. अनेन	आभ्याम्	एभिस्	अनया	आभ्याम्	आभिस्
D. असी	,	एभ्यस्	असी	,	आभ्यस्
Ab. अस्मात्	,	,	अस्मात्	,	,
G. अस्	अनयोस्	एवाम्	,	अनयोस्	आवाम्
L. अस्मिन्	,	एषु	अस्मान्	,	आसु

Neuter: Nom.-acc. sing. इदम्, du. इमे, pl. इमानि; the rest is like the masculine.

287. चसी (चदस्):

Masculine.			Feminine.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N. चसी	चम्	चमी	चसी	चम्	चमूस्
A. चमुम्	"	चमुन्	चमुम्	"	"
I. चमुना	चमूभ्याम्	चमीभिस्	चमुया	चमूभ्याम्	चमूभिस्
D. चमुषी	"	चमीभ्यस्	चमुषी	"	चमूभ्यस्
Ab. चमुष्वात्	"	"	चमुष्वात्	"	"
G. चमुष्य	चमुयोस्	चमीषाम्	"	चमुयोस्	चमूषाम्
L. चमुष्मिन्	"	चमीषु	चमुष्मिन्	"	चमूषु

Neuter: Nom.-acc. sing. चदस्, du. चम्, pl. चमूनि; the rest like masc. — The final ई of चमी is unchangeable (cf. § 161).

288. There is a defective pronominal stem एन, which is accentless, and hence used only in situations where no emphasis falls upon it. The only forms are the following: Sing. acc. m. एनम्, n. एनइ, f. एनाम्; instr. m., n., एनेन, f. एनया. Du. acc. m. एनी, f., n., एने; gen., loc. m., f., n., एनयोस्. Pl. acc. m. एनान्, n. एनानि, f. एनास्. — These forms may be used only when the person or object to which they refer has already been indicated by a form of अयम् or एष. Thus, अनेन काव्यमधीतमेनं व्याकरण-मध्यापय "this one has read the art of poetry; teach him grammar".

289. Past Passive Participle in त or ज. By the suffix त — or, in a comparatively small number of verbs, ज — is formed, directly from the root of the verb, and unconnected with any tense-stem, a verbal adjective called the past passive participle. The fem. ends always in \*त्वा. When this participle is made from transitive verbs, it qualifies something as having endured the action expressed by the verb; thus, दत्तं *dattā*, 'given'; उक्तं *uktā*, 'spoken'. When made from an intransitive or neuter verb, the same par-

ticiple has no passive, but only an indefinite past, sense; thus, गत, 'gone', भूत, 'been'; पतित, 'fallen'.

290. This participle is often used as an adjective. Very commonly, also, it supplies the place of a finite verb, when some form of अस्, 'be', or भू is to be supplied; thus, स गतः "he is gone"; मया पत्रं लिखितम् "by me a letter was written". The neuter is frequently used as a substantive; thus, दत्तम् 'a gift'; दुरधम् 'milk'; and also as *nomen actionis*. Sometimes it has a present signification, particularly when made from neuter verbs; thus, खित (from ख्या) often 'standing'.

291. A. With suffix न [ञ]. The suffix न is taken by a number of roots. Thus:

1. Certain roots in आ, and in i and u-vowels; thus, आ or पी 'swell, be fat', पीन; हा 'abandon', हीन; खा 'wither', खान; वि 'destroy', वीय; या or सि 'swell', मूय; कृ 'cut', कून.

2. The roots in variable ऋ (so-called १-roots), which before the suffix becomes ईरु or ऊरु, as in the pres. pass.; thus, ३रु (किर), कीर्य; तु, तीर्य; १पु (पूर) 'fill', पूर्य.

3. A few roots ending in ऋ (which becomes ॠ before the न); thus, भङ् 'break', भय; १भृ 'bend', भुय; मज् 'sink', मय; र्ज् 'be sick', रय; विज् 'fear', विप. Also one or two others which exhibit a guttural before the न: सज् 'attach', सय; वृज् 'cut up', वृकय.

4. A number of roots, some of them very common, in क् (which becomes क् before न): सङ्, सन्न; (नि-सङ्, निषयः) मिङ् 'cut', भिन्न.\*

292. Some few verbs make double forms; thus, त्वर 'hasten', तूर्य or त्वरित; विद् 'acquire', विन्न or वित्त.

\* Commonest exceptions: खादित from खाह 'eat'; मत्त from मङ्; मुदित from मुह 'rejoice'; रुदित from रुह 'weep'; उदित from उह 'speak'; विदित from विह 'know'.

## Vocabulary XXVII.

## Verbs:

ईक्ष् + उप (*upkṣate*) neglect.शकु + वि (*vikirdti*) scatter.गणय + क्षव (den. — *avaganddyati*) despise.चरु + उद्, in caus. (*uccārdyati*) pronounce, say.तु + क्षव (*avatādrati*) descend.  
+ उद् (*uttdrati*) emerge, come out.पी or घा (*pyādyate*) become stout or fat.भक्ष् (*bhaktṣdyati*) eat.

भङ् break.

भुज् + उप enjoy.

भू + परि (*paribhḍvati*) despise.मज्ज् (*mdjjati*) sink.युज् in caus. (*yojdyati*) yoke, harness.लज् (*ldgati*) attach; hang, cling, adhere.सद् (*sīdati*) sit, settle down; be overcome, exhausted.

## Subst.:

अग्निनी m. du., nom. pr., the Agvins (the Indian *Διὸς κοῦροι*).

आचार m., "walk and conversation"; conduct of life, observance.

अव न., debt.

विवास m., n. pr. a mountain.

बुध् f., hunger.

ब्रह्मचर्य n., life of holiness, i. e. religious studentship.

भोजन n., meal-time, meal.

भुक्त्तु m., n. pr., a Vedic personage.

मधुपर्क m., sweet drink.

मुक्ता f., pearl.

राक्षस m., demon.

शान m., acquisition, gain.

विवाह m., wedding, marriage.

व्याधि m., illness.

शकट m., car.

शय्या f., bed.

हव m., n., plough.

हार m., chain, garland.

## Adj.:

शीय (part. of शि) reduced, decayed; ruined.

तीव्र f. • चा, great, strong, violent.

पीन (part. of पी) fat.

ब्रह्मचारिन् studying sacred knowledge; as m. subst., Brāhman student.

हीन (part.) abandoned; wanting in; and so sometimes w. instr., = 'without'.

## Exercise XXVII.

वर्धमानमुखं राजन्यरिभताश्च शत्रवः ।

जनयन्ति मयं तीव्रं बाधयन्त्यापुपेक्षिताः ॥ १५ ॥

यानि कर्मास्त्राणि लोके क्रियन्ते तेषां फलं कर्माभुक्तिं लोके उप-  
मुष्यते । १ । भो असावहम्\* इत्युच्चारयन्मरीचसो भिवादयेत् । २ । अयं  
नः पिता रघादवतीर्थः सुख्या सह संभावमायसिष्ठति । ३ । आचारेण <sup>character</sup>  
हीनं पुमांसं विद्वांसमप्यवगणयन्ति सन्तः । ४ । उदधी मयं मिथुलायं  
मुष्मुमक्षिणी नावोदहरताम् । ५ । एव्यः सुधा सीदन्तो <sup>ascetic</sup> भिषक्तोऽग्नं  
प्रयच्छ । ६ । पयसाकं रघो मयः । ७ । युध्वमानानमूननदुः पयः । ८ ।  
भवता विकीर्णं धान्वमिने विहगा भचयन्ति । ९ । आभिरन्निः प्राची  
प्रधातय । १० । इदम्\*\* आसनमिमा आपः स्नानायार्थं मधुपर्कं इदं  
भोजनमिमामि वस्त्रास्त्रीयं शब्देति नृहस्त्रोऽतिथिं नृहमावच्छेत्तं व-  
देत् ॥ ११ ॥

12. Have medicine given quickly (use pass. part. of लृ, in nom.) to these sick persons. 13. This is that mountain Kailāsa, on

which Śiva dwells. 14. In order to attain (लान्, dat.) this and that other world (gen.) the priest offered sacrifice for me (यत् caus.).

15. The flowers in the garlands of these women are withered.

16. By that king, who was praised by us, we were delighted with these jewels. 17. The peasant yoked two fat oxen to the plough.

18. The learned Brāhman emerged (pass. part.) from the water.

19. Here comes (pass. part.) the queen. 20. A chain of pearls

hung (pass. part.) on the neck of this demon. 21. What sin is

not committed by persons reduced in fortune? 22. This garden/is

filled with men and women.

## Lesson XXVIII.

293. Past Passive Participle, cont'd. B. With suffix त्.

I. Without union-vowel इ. Much more commonly this parti-

\* "I am so-and-so; N. or M."

\*\* Translate the pronoun-forms by 'here', and cf. § 225.

ciple is made by adding the suffix त् to the bare root; thus, घात from घा; जित from जि; चित्त from चिप्; ज्ञत from ज्ञ (or ज्ञा); युक्त from युक्.

294. If the root end in a consonant other than क्, त्, प्, स्, the ordinary rules of euphonic combination apply, as follows:

1. Final च् and ख् become क्; thus, चित्त from चिच्; युक्त from युक्; खत्त from खक्.

2. Final ग् becomes क्, after which, as also after radical final क्, त् becomes द्; thus, कृष्ट from कृग्; दिष्ट from दिक्. सुष्ट and मृष्ट are made from सुक् and मुक्, and इष्ट from यक्, contrary to 1. प्रह् makes पृष्ट; and तच्, तष्ट.

3. Final च् becomes ह्, and भ्, ज्; and the following त् becomes ध्; thus, वृक्ष from वृच्, जम्ब from जम्.

4. Final ह् is treated in various ways, according to its historical value. a. Sometimes ह् combines with त् to form ह्, before which short vowels (except अ) are lengthened; thus, गाह from गाह्, खोह from खिह्, कूह from कूह्; मूह from मुह्; but वृह from वृह्. सह forms सोह. b. Where ह् represents original च्, the combination is ग्य; thus, दग्ध from दह्; दिग्ध from दिह्; दुग्ध from दुह्. The root मुह् forms also मुग्ध. c. नह्, where ह् represents original च्, makes नह.

295. The root before त् usually has its weakest form, if there is any where in the verbal system a distinction of strong and weak forms. Thus: 1. A penultimate nasal is dropped; e. g., घात from घात्; बन्ध from बन्ध्; खस from खस (or खस्); शस from शस्. 2. Roots which are abbreviated in the weak forms of the perfect suffer the same abbreviation here; e. g., ऊक्त from वक्, उप्त from वप्, मुप्त from स्वप्, ऊढ from वह्; इष्ट from यक् (the same form from इक्); चित्त from चक्; पृष्ट from प्रह्. 3. Final आ is weakened to ई in नीत from ना 'sing', पीत from पी 'drink'; to इ in खित from खा, हित from धा 'put' (with च् also changed to ह्), मित from

मा 'measure', and a few others. 4. A final म् is lost after च in मत, चत, मत, रत (from मम् etc.); and likewise final च् is चत, तत, मत, मत, हत (from चम् etc.). 5. Isolated cases are म्रिह from म्राह्; खूत from दीच् 'play'.

296. More irregular are the following:

1. Some roots in चम् make participles in चात्; thus, चात्, चात्, चात्, तात्, दात्, प्रात्, वात्, from चम् etc.

2. चम्, चम्, and चम् make चात् etc.

चम् चम्

3. The root 1द्, 'give', forms दत् (from the derivative form दद्). The contracted form त् is widely found in composition, especially with prepositions; thus, प्रदत् or प्रत्, विदत् or वीत्, etc.

297. II. With union-vowel ह्. The suffix with ह्, or in the form हत्, is regularly used with the derivative verb-stems in secondary conjugation, also often with roots of derivative character (like चिन्, हिंस), and not infrequently with original roots.

298. When हत् is added to causative and denominative verb-stems the syllables चय are dropped; thus, चुर, pass. part. चोरित; मथय, मथित; तद्, ताहित; मु, caus. मारयति, caus. pass. part. मारित; हन्, caus. घातयति, घातित.

299. Among the original roots taking हत् may be noticed the following:

पत् 'fall', पतित; कुप्, कुपित; चस् 'dwell', उचित; चस्, चसित; तुष् 'thirst', तुषित; चिष्, चिषित; ईष्, ईषित; चद्, उदित. चद् makes गृहीत; शी 'lie' makes श्रुत.

300. A few roots form this participle either with or without the auxiliary ह्; thus, मत् and मदित from मद्.

301. The grammarians reckon as participles of the na-formation a few derivative adjectives, coming from roots which do not make a regular participle; such are चाम 'burnt' (चा); कुम् 'thin', 'haggard' (कुम्); पक्क 'ripe' (पक्); शुष्क 'dry' (शुष्); फुल्ल 'expanded' (फुल्ल).

302. Past Active Participle in तवन्त् (or जवन्त्). From the past pass. part. is made, by adding the possessive suffix वन्त् (*f. वती*), a secondary derivative having the meaning and construction of a perfect active participle; thus, कृतवन्त्, प्रतिपन्नवन्त्.

303. This participle is almost always used predicatively, and generally without expressed copula, i. e., with the value of a personal perfect-form. Thus, मां न कश्चिद्दृष्टवान् "no one has seen me"; or, with copula, महत्कुच्छं प्राप्तवत्यसि "thou (fem.) hast come into great misery". This participle comes to be made even from intransitives; thus, सा गतवती "she has gone".

### Vocabulary XXVIII.

#### Verbs:

तृ + प्र in caus. (*pradārayati*) deceive.

जह् + सम् (*saṁndhyati*) equip oneself.

पठ् + वि-च्च् in caus. (*vyāpāddyati*) kill.

पलाय् \* (*pālāyate*) flee.

भुज् enjoy, eat.

मन् + सम् honor.

मुह् (*mūhyati*) be confused or dazed or stupid.

बध् + अप besiege.

बृह् + प्र (*praróhati*) grow up.

विन् + प्र (*praviṣṭi*) penetrate, enter.

वृत् + प्र in caus. (*pravartdyati*) continue.

शिष् + अच् remain over, survive.

शु + उप bestrew.

#### Subst.:

अन्त m., end; in loc., at last.

दक्षिणम् n., n. pr., Delhi.

खर m., ass.

गुहा f., cave.

चरित n., behavior, life.

पृथ्वीराज m., nom. pr.

पीर m., citizen.

प्रासाद m., palace.

यवन m., Greek, barbarian.

मृगाक्ष m., jackal.

सेनिक m., soldier.

सेन n., army.

हस्तिन m., elephant.

\* A quasi-root from ह् 'go' + परा 'away'.



Adj.:  
भूयस (comp.) more. In neut.  
sing. as adv.: mostly.

स्निग्ध (part. from स्निह्) affection-  
nate.

## Exercise XXVIII.

श्रीमतो (abl.) राज्ञः समूहेभिः कविभिरिष्टानि वसूनि सञ्चानि। १।  
कृतो भवानागत इति द्वारं श्रुतः परिव्राजकस्य पत्न्या पुत्रः। २। स्व-  
भिर्गृहीतो हरिणो व्याधिर्यापादितः। ३। मूढः खरः शृगालस्य स्निग्धा-  
भिर्वाग्भिः प्रतारितः सिंहस्य गुहायामागतस्तेन हतः। ४। चेषु सिद्धा-  
भिर्नेष्टानामभिधानं प्रकृतम्। ५। काश्चामुपितेर्धानभिः शास्त्राणि  
सम्यग्धोतानीति तेषामाचार्यस्य लिखितात्पञ्चाद्विगुण्यते॥ ६॥ उदीच्या  
दिशो (abl.) यवनेष्वानच्छत्सु पृथ्वीराज इन्द्रप्रस्थात्तेन सह नि-  
ष्क्रान्तः। ७। पथि संगच्छानेदिहभिः सह महबुधं संजातम्। ८।  
तस्मिन् राजा पराजितः शरैर्विद्धो हस्तिनो भूमी पतितो यवनेर्जोषत्तेव  
गृहीतः पद्माक्षसिना घातितः॥ ९॥

(In the following render all finite verbs by participles.)

10. Many of the soldiers were killed; some who survived fled  
into the city. 11. The gates of the city were shut fast (बद्धा अपि-  
हिताः); the citizens equipped themselves for battle. 12. The Ya-  
vanas approached and besieged the city (pass.). 13. Finally the  
Yavanas, proving victorious (past act. part.), entered the city by  
force. 14. The young and old men were mostly murdered; the  
women made slaves; the great possessions of the citizens plundered,  
the palaces and houses burnt with fire. 15. The end of Prthviraja  
has been described by the Yavanas, and his previous life sung  
by the poet Canḍa.

## Lesson XXIX.

304. Gerund, or Absolutive. The gerund is made in classical  
Sanskrit by one of the suffixes ल्य and क्त.

305. A. **त्वा**. To uncompoundd roots is added the suffix **त्वा**. It is usually added directly to the root, but sometimes with the vowel **इ** interposed. With regard to the use of **इ**, and to the form of root before it, this formation closely agrees with that of the participle in **त्** or **ञ**. A final root-consonant is treated as before **त्**. Roots which make the past pass. part. in **ञ** generally reject **इ** before **त्वा**.

Examples. 1. Without inserted **इ**: **ज्ञात्वा**, **जित्वा**, **गीत्वा**, **श्रुत्वा**, **भूत्वा**; **स्थित्वा** from **स्था**, **हित्वा** from **धा** 'place' (cf. **हित**) and from **हा**, **दत्त्वा** from **दा** (cf. **दत्त**), **गीत्वा** from **गा**; **उक्त्वा** from **वच्**, **युक्त्वा** from **युच्**; **गत्वा** from **गम्**, **मत्वा** from **मन्**, **वित्वा** from **विद्** 'find'; **तीर्त्वा** from **तृ** (cf. **तीर्थ**), **पूर्त्वा** from **पृ** (cf. **पूर्ण**); **वृद्धा** from **वृम्**, **सुद्धा** from **सुच्**, **रद्धा** from **रच्** (cf. § 293, 2), **मुञ्जा** from **मुञ्च**, **खण्ड्या** from **खम्**, **दग्ध्या** from **दङ्**.

2. With inserted **इ**: **विदित्वा** from **विद्** 'know', **उचित्वा** from **वच्** 'dwell', **श्रयित्वा** from **श्री** (cf. **श्रयित**), **गृहीत्वा** from **गृह्** (cf. **गृहीत**).

306. Some verbs make both forms; thus, from **खन्** either **खनित्वा** or **खात्वा**; from **धम्** either **धमित्वा** or **धात्वा**.

307. Causatives and denominatives in **अय** make **अयित्वा**; thus, **पुर्**, **चोरयित्वा**; **तद्**, **ताडयित्वा**; **स्थापयति**, **स्थापयित्वा**.

308. B. **च्**. Roots in composition with prepositions (or sometimes with elements of other kinds, as adverbs or nouns) take the suffix **च्**, before which **इ** is never inserted. A root which ends in a short vowel adds **त्** before **च्**. Thus, **परिशीय**, **अनुभूय**; — **विजित्**, **संस्तुत्**, **अधीत्** (**अधि-इ**) **अधिकृत्**.

309. Roots in **अम्** and **अन्** whose pass. part. ends in **अत्** form this gerund in **अत्**; thus, **•गत्**, **•हत्**. But such *am*-roots (not *an*-roots) may preserve the nasal; thus, **•गम्य**. Final changeable **च्** becomes **ईर्** or **ऊर्**; thus, **•तीर्थ**, **•पूर्व**. Final **या** remains unaltered; thus, **आदाय**. Some roots show a weak form before

this suffix; thus, प्रबुद्ध, संपुष्ट; प्रोक्त (प्र-उक्त) from प्र-वक्त; च-बुद्ध from चकु-बुद्ध; बुद्ध from वि-बुद्ध.

330. Causals and denominatives in च्च reject those syllables; thus, प्रचोरयति, प्रचोर्च; प्रताड्य; प्रस्थाप्य; चचवाच्य; चावाचयति (चा-वी), चावाच्य. But if the root ends in a single consonant and encloses short च्च which is not lengthened in the causative, then the gerund of the caus. ends in च्चत्, to distinguish it from the gerund of the simple verb; thus, च्च-वम्, ger. च्चवम्; caus. च्च-वमयति, ger. च्चवमम्.

331. The gerund or absolute is used generally as logical adjunct to the subject of a clause. It denotes an action accompanying or (usually) preceding that which is signified by the verb of the clause. (In the later language it is not always confined to the grammatical subject of the clause as an adjunct.) It has thus virtually the value of an indeclinable participle, present or past, qualifying the actor whose action it describes.

Thus, तद् आकर्ष्य च्चामं जत्वा ज्ञात्वा स्वमुहं गतः "having heard this, having abandoned the goat, having bathed, he went to his own house".\*

332. The gerunds of some verbs have not much more than prepositional value; thus, आदाय 'having taken', i. e. 'with'; like Greek λαβών, ἔχων; मुक्त्वा 'having released', i. e. 'without', 'except'.

333. Before all gerunds may be used the privative च्च or च्च; thus, च्चक्ष्वा "without having received"; च्चवाह्य "without having summoned."

### Vocabulary XXIX.

#### Verbs:

चक्ष् + वि (nydsyati) entrust (to	आप् acquire, attain, reach.
one's care).	हृ + प्र go forth; die.

\* Of course the absolutes are often best rendered by relative clauses, or even by clauses coordinate with the principal clause.

शु + अधि put at the head, ap-  
point as ruler over (loc.).

चल + प्र (prachlati) move on,  
march.

चिन्त (cintdyati) consider.

च्यु (cydvate) totter, fall.

दा + आ take. Cf. § 312.

धा + सम्-आ lay or place on.

धी + निस् (niradyati) bring to an  
end, determine, settle.

भञ्ज + वि (vibhadjati, -te) distribute.

प्रञ्ज + प्र (pravrdjati) wander forth;  
leave one's home to become a  
wandering ascetic.

Subst.:

अभिप्राय m., plan, design.

आहरण n., bringing.

कपि m., monkey.

करिण m., elephant.

जय m., victory.

दुर्दशा f., misfortune.

पक्ष m., wing; side; party.

भेक m., frog.

बङ्का f., n. pr., Ceylon.

शूर m., hero.

साधन n., means, device.

सेतु m., bridge, dike.

हनुमन्त m., n. pr., a monkey-king.

ऊतभुज् (nom. भुज्) m., fire.

Adj.:

अहित disagreeable.

आप्त responsible, trustworthy.

उभ du., both.

सुद्र, f. आ, little, small.

नित्य, f. आ, daily, regular.

मूर्धन on the head.

Prepos.:

प्रति (postpos., with acc.) against.

### Exercise XXIX.

गते हि दुर्दशा लोके सुहो अहितमाचरेत् ।  
पङ्के निमये करिणि भेको भवति मूर्धनः ॥ १६ ॥

गुरावुषित्वा वेदमधीत्य स्त्रीं परिणीय पुंश्च वनयित्वा नित्यानि  
कर्माण्यनुष्ठाय यच्चानिष्ठा दानानि च दत्त्वा प्रेत्य ब्राह्मणो न अचरेत्  
ब्रह्मणो लोकात् । १ । भुङ्क्ता पीत्वा चिते गुराः सुप्ताः । २ । धीमता म-  
न्त्रिणामागमनं स्वामिने निवेशं भूयो निष्क्रान्तः । ३ । सञ्ज्ञा हनुमता-  
न्येय कपिभिः समेतो एषां भर्तारि सेतुं बङ्का बङ्का प्रविश्य च रामो रा-  
यणं हतवान् । ४ । ऊतं वनं दग्ध्वा ऊतभुजधुना शान्तः । ५ । बह-  
वतो मरुत आदाय मधवा गवामाहरणाय निर्गतः । ६ । शिष्यानामप्य-  
नुरक्षीः सम्यग्मन्दितागुचो यञ्जति आध्यापितवान् । ७ । इतिषेद्वर्ति-

गन्धो भूयो धनं यजमानेन दत्तम् । ८ । तां मुक्ता न केनापि तादृग्दुः-  
खं खोढम् । ९ । गृह्यचारिः शूच्यां वर्षं विदित्वा कार्याणि मन्त्रिषु ब्रूय-  
सेत्वा चाप्राप्तुरात्राधिकृत्य राजा युवाय निर्वर्त्तयेत् ॥ १० ॥

11. After the king had conquered the vassals of the western lands he marched (pass. part.) against the eastern vassals. 12. The merchants, in joy (pass. part.), took the money and gave the jewels to the king (use ger., and pass. constr.). 13. "After adoring the gods at twilight, and placing fagots on the fire, bring water from the cistern": thus having spoken, the teacher seated himself (pass. part.) on the mat. 14. The hero fought (ger.) with his enemies and gained (part.) great glory by the victory over them (gen.). 15. The Brāhmaṇ, abandoning his own (pl.), became an ascetic (प-व्रज, pass. part.). 16. When the merchant had imparted (नि-विद्, caus.) his plan to the servant, he sent him into the village. 17. The master of the house had money brought (ger.) and distributed it to the poor. 18. Let not kings decide law-suits without hearing the arguments (वाच) of both sides. 19. Whoever despises powerful foes, and fights with them without considering the means to victory (gen.), perishes. 20. Whoever becomes an ascetic without having studied the Veda, attains (ger.) not salvation, but falls into hell (loc.).

## Lesson XXX.

314. Infinitive. The later language has a single infinitive; the ending of which is तुम् (or हतुम्). The root takes गुप्, when possible.

315. The ending तुम् is added directly:

1. To almost all roots ending in vowels, except those in छ and changeable च्च. Thus, पा, पातुम्; दा, दातुम्; बि, बितुम्; जी, जेतुम्; सु, स्रोतुम्; कृ, कर्तुम्.

2. To a number of roots ending in consonants. As root-

finals, क्, त्, प् and स् remain unchanged before तुम्; thus, शक्, शक्तम्; मन्, मन्तुम्; आप्, आप्तुम्; बिप्, बिप्तुम्; कुप्, कृप्तुम्; शप्, 'curse', शप्तुम्; ऽवस् 'dwell', वस्तुम्. — Other finals are changed according to the rules given in Lesson XXVIII for the conversion of final consonants before the participial suffix त्. Thus, पच्, पक्तुम्; त्वच्, त्वक्तुम्; हन्, द्रष्टुम्\*; स्यन्, स्मृप्तुम्\*; कृष्, कृष्टुम्\*; प्रह्, प्रहृतुम्; यच्, यष्टुम्; मृच्, मृष्टुम्\*; कृध्, क्रीडुम्; जम्, जयुम्; बह्, रोडुम्; वह्, वोडुम्; दह्, दग्धुम्; जह्, जघुम्. — Final ह् becomes त्, and final म्, न्; thus, अह्, अतुम्; विह् 'know', वेत्तुम् (also वेदितुम्); गम्, गन्तुम्.

316. The ending तुम् with ह् (in the form हृतुम्) is taken by roots in final long ऊ and the root शी, with a few other vowel-roots; by the majority of roots in consonants; and by verbs of the secondary conjugations. Thus, भू, भवितुम्; शी, शयितुम्; ईच्, ईचितुम्; वन्द्, वन्दितुम्; गृह्, गृहितुम् (cf. § 101).

317. Causatives and denominatives in चय have चयितुम्, the root being treated as in the present; thus, चुर, चोरयितुम्; कच, कचयितुम्; तद्, ताडयितुम्.

318. Some roots in consonants insert or reject ह् at pleasure; thus, मुञ्, मार्जितुम् or मार्हुम्\*\*. The root गृह् makes गृहीतुम्.

319. The rules for the use of ह् in the infinitive agree closely with those governing its use in the formation of the s-future and of the *nomen agentis* in तु.

320. Uses of the infinitive. The chief use of the infinitive is as equivalent to an accusative, as the object of a verb, especially of the verbs शक् 'be able', and चर्ह् 'be worthy', 'have the right

\* The increments of च् are sometimes र् and र्वा instead of चर् and चार्; especially where a difficult combination of consonants is thus avoided.

\*\* In all the tense-systems, and in derivation, the root मुञ् exhibits often the *vrddhi* instead of the *gūṇa*-strengthening.

or power'; thus, कथयितुं शक्नोति "he is able to tell"; श्रोतुमर्हति कुमारः "the prince ought to hear it". शर्ह is often thus used with the infinitive to express a respectful request or entreaty, as in the last example. The infinitive is also often found with verbs of motion, and with those meaning 'desire', 'hope', 'notice', 'know', and the like.

321. But often the infinitive has a case-value not accusative. Thus, a dative value: भवति भोक्तुमन्नम् "there is food to eat" i. e. "for eating"; a genitive value: समर्थो गन्तुम् "capable of going". Even a construction as nominative is not unknown.

322. In certain connections the infinitive has a *quasi*-passive force. Thus, कर्तुमारब्धः "begun to be made"; श्रोतुं न युज्यते "it is not fit to be heard." This is especially frequent along with the passive forms of शक्; thus, त्यक्तुं न शक्नोति "he cannot abandon", but त्यक्तुं न शक्यते "he cannot be abandoned"; नरी शक्वाविहानेतुम् "the two men can be brought hither."

323. Future Passive Participle, or Gerundive. Certain derivative adjectives, mostly secondary, have acquired a value quite like that of the Latin gerundive; thus, कार्य (from कृ) 'to be done', *faciendus*. They may be made from every verb. The ordinary suffixes are three: च्, तव्य, and चणीय.

324. A. Suffix च्.\* a. Before this suffix final radical चा becomes ए; thus, from दा, देय; ना, नेय. b. Other final vowels sometimes remain unchanged, sometimes have the *gūṇa* or even the *vr̥ddhi*-strengthening; and ए often, and ओ always, are treated before च् as before a vowel; thus, from जि, जेय and जव्य; from भी, भेय and भव्य; from यु, यव्य and याव्य; from कृ, कार्य; from घृ, धूय; from भू, भाव्य. — c. In a few instances, a short vowel adds ह् before the suffix; thus, हत्व (ह), युत्व (यु), कृत्व (कृ). d. Medial च remains

\* The original value of this suffix is *ia*. Hence the conversion of ए to अच् and of ओ to अच् before it.

unchanged in one class of words, and is lengthened in another class; thus, दृश्य, वृक्ष, खद्य, but माद्य (मद्), वाद्य (वच्).

e. Initial or medial *i*, *u*, and *r*-vowels are sometimes unchanged, sometimes have the *gupa*-strengthening; thus, रीदय, मुह्य, नृच; वेद्य, घोष्य, बोध्य. *f*. The root ग्रास् makes ग्रिष्य. A form वध्य (from the defective root वच्) is assigned to हन्. आ-सम् makes आसज्ज and आसज्जन्. *g*. Causatives and denominatives in चय are treated as in the present, but omit the syllables चय; thus, चुर, चोर्य.

325. B. Suffix तव्य. This is a secondary adjective derivative from the infinitival noun in तु. Hence, both as regards the form of root and the use or omission of ह्, the rules are the same as for the formation of the infinitive; thus, वक्तव्य, खद्यव्य, यन्त्रितव्य, ग्रथितव्य (ग्रो).

326. C. Suffix ञ्णीय [ञ्णीय]. Generally radical vowels will be found gunated before this suffix; causatives and denominatives in चय are treated as in the present-system, without the syllables चय; thus, दानीय (दा), गानीय (गा), खणीय (ख), बोधनीय, चोरणीय, मुहणीय (मुहयति).

327. The gerundives in तव्य are common in the impersonal passive construction described in Lesson X, and not seldom have a purely future sense; thus, तेन त्वया सुखिना भवितव्यम् "with that thou shalt be happy".

### Vocabulary XXX.

Verbs:	
अर्ह (drhati) have the right, etc. (cf. § 320.)	माह + अव (avagāhate) dive under (acc.).
आप् + सम् finish, attain.	तप् (tāpatti, -te) burn (tr. and intr.); pain; in pass., suffer, do penance.
कु + अप-आ pay.	धा + वि arrange, ordain, order.
गम् + अभि (abhiḡacchati) visit, attend.	नृत् (nṛtyati) dance.



भू + प्र be mighty, able; *valere*.  
 वृत् + प्र (*pravartate*) continue,  
 go on.

Subst.:

कृषीवत् m., husbandman.  
 गीत n., song, singing.  
 तपस् n., heat; self-torture.  
 नाटक n., drama, play.  
 नृत्य n., dance, dancing.  
 वपुस् n., body, figure.  
 समाज m., convention, company.  
 सामन् n., Vedic melody, song;  
 pl., the Sāmaveda.

Adj.:

तृण, f. •ई, young, delicate.

पुष्ट stout, fat.

प्रियवादिन् acceptably speaking.

फलवन् fruitful.

यन्निश्च destined or suitable for  
 sacrifice.

विहित (part. of वि-धा) ordained.

समर्थ, f., •आ, capable, able.

स्वयम् self-existent; as m. subst.,  
 epithet of Brahma.

Adv.:

अस्मन् enough, very; w. instr.,  
 enough of, away with; w. dat.,  
 suitable for.

स्वैर at pleasure.

### Exercise XXX.

सर्वे पीराः कालिदासेन रचितं नाटकं द्रष्टुमान्छन् । १ । सर्वा-  
 न्द्रियो बाहुभ्यां जेतुं स्वामी समर्थ इति प्रियवादिनो भूत्वा राजानमु-  
 त्तमः । २ । पापान्यपमार्ष्टुमर्षे प्रजासर्वः पठनीयाः सामानि वा ने-  
 यानि । ३ । तीव्रं तपस्तप्तुं चतिर्वनाय प्रस्थितः । ४ । अथमारोहमधुना  
 मे पथि यान्तस्य मतिर्वाता । ५ । पितृभ्यो दातव्यमृषमपाकतुं ब्राह्मणः  
 पुत्रं जनयेत् । ६ । स्वर्गं लब्धुं भूयसा यज्ञान्वधुमर्हसि । ७ । सर्वासु दिषु  
 स्वैर चरितुं यन्नियोऽस्यो भवन्निर्मोक्तस्य इति राजादिश्रुत् । ८ । म-  
 न्त्रतां भाषा नृपवक्तुं शक्यते (§ 322) । ९ । पुष्पावनदाहो शक्यते चोक्तुं  
 कृषीवत् आदेष्टव्यः । १० । स्वयंभुवा जगत्सङ्गं मनः कृतम् ॥ ११ ॥

(Sentences with must may be rendered either with *चर्ह* or with *अभिहितं* *gerundives*). 12. A Brahmacārin must not visit any company *samajas* to see (प्र-ई) dancing or to hear singing. 13. Remembering that works will be fruitful in the other life (use "thus thinking", *gatitum* after or. recta), a man must strive to perform what is ordained. *vikritam*

14. The maidens <sup>pramāṇa</sup> seated themselves (pass. part.) in the garden to bind wreaths. 15. True friends are able to save <sup>śukhān</sup> from misfortune. 16. The daughters came (pass. part.) to bow <sup>namaste</sup> before their parents. 17. How is the delicate body of this fair <sup>kaśyapa</sup> one capable of enduring penance? 18. You must become a scholar (use भवन्, and cf. § 177). 19. You must bring a boat to cross the river. 20. Who is able to stop the mighty wind? 21. The gentlemen (use भवन्) are to read this letter. 22. Having finished the Veda, he went on to study the other sciences. <sup>śāstrāni</sup> <sup>prāvarat</sup>

## Lesson XXXI.

328. Numerals. Cardinals: एक 1, द्व 2, त्रि 3, चतुर 4, पञ्च 5, षष् 6, सप्त 7, अष्ट 8, नव 9, दश 10. — एकादश 11, द्वादश 12, त्रयोदश 13, चतुर्दश 14, पञ्चदश 15, षोडश 16, सप्तदश 17, अष्टादश 18, नवदश 19, विंशति 20. — एकविंशति 21, द्वाविंशति 22, etc. — त्रिंशत् 30, चत्वारिंशत् 40, पञ्चाशत् 50, षष्टि 60, सप्तति 70, अशीति 80, नवति 90, शत 100. — द्विशत or द्वे शते 200. — सहस्र 1000, द्विसहस्र or द्वे सहस्रे 2000, शतसहस्र or सप्त 100 000.

329. The numbers between the even tens are made by prefixing the unit-number to the ten; thus, पञ्चविंशति 25. But note: एकादश, not एकदश, 11. 42, 52, 62, 72 and 92, either द्विचत्वारिंशत् or द्वाच, etc.; 43—73, and 93, either त्रि or त्रयचत्वारि, etc.; 48—78, and 98, either अष्ट or अष्टाचत्वारि, etc. 96 is षष्ठविंशति.

330. There are other ways of expressing the numbers between the tens. Thus: 1. By the use of the adj. ऊन 'deficient', in composition; e. g. एकोनविंशति '20 less 1', i. e. 19. This usage is not common except for the nines. Sometimes एक is left off, and ऊनविंशति, etc., have the same value. 2. By the adj. अधिक् or उत्तर 'more', also in composition; e. g., अष्टाधिकनवति (also अष्टाधिका नवति) 98.

331. The same methods are used to form the odd numbers above 100. Thus, एकशतम् 101, अष्टाशतम् 108, पञ्चाधिवं शतम् 105, सप्तोत्तरं शतम् 107.

332. Inflection of cardinals. 1. एक is declined like सर्व, at § 231 (pl.: 'some', 'certain ones'). The dual does not occur. एक sometimes means 'a certain'; or even 'an, a', as an indefinite article.

2. द्व (dual only) is quite regular; thus, nom.-acc.-voc. m., द्वौ, f. n. द्वे; द्वाभ्याम्, द्वयोस्.

3. त्रि is in masc. and neut. nearly regular; the fem. has the stem तिसृ. Thus, nom. m. त्रयस्, acc. m. त्रीन्, nom.-acc. n. त्रीणि; instr. त्रिभिस्, dat.-abl. त्रिभ्यस्, gen. त्रयाणाम्, loc. त्रिषु. Fem.: nom.-acc. तिस्रस्, instr. तिसृभिस्, dat.-abl. तिसृभ्यस्, gen. तिसृणाम्, loc. तिसृषु.

4. चतुर् has चत्वार् in strong cases; the fem. stem is चतसृ. Thus, nom. m. चत्वारस्, acc. m. चतुरस्; nom.-acc. n. चत्वारि; instr. चतुर्भिस् etc. Fem.: nom.-acc. चतस्रस्, instr., etc., चतसृभिस्, चतसृभ्यस्, चतसृणाम्, चतसृषु.

(5—19.) These numbers have no distinction of gender. They are inflected with some irregularity as plurals. Thus:

5, 7, 9, 10. पञ्च, पञ्चभिस्, \*भ्यस्, पञ्चाणाम्, पञ्चसु. सप्त, नव, दश, and compounds of दश, are similarly declined.

6. षष् as follows: षट्, षट्भिस्, षट्भ्यस्, षणाम्, षट्सु.

8. अष्ट may follow पञ्च, or be declined thus: अष्टौ, अष्टाभिस्, \*भ्यस्, अष्टाणाम्, अष्टासु.

20, 30, etc. विंशति, त्रिंशत्, etc., are declined regularly as fem. stems, in all numbers.

100, 1000. शत and सहस्र are declined regularly as neut. stems, in all numbers.

333. Construction of numerals. 1. The words from 1 to 19 are used as adjectives, agreeing in case (and in gender, if possible)

with the nouns. 2. The numerals above 19 are usually treated as nouns, either taking the numbered noun as a dependent genitive, or standing in the sing. in apposition with it; thus, शतं दासीनाम् or शतं दासीः "a hundred female slaves"; षष्ट्या शरत्सु "in sixty autumns".

334. Ordinals. प्रथम\* 'first', द्वितीय, तृतीय, चतुर्थ, पञ्चम, षष्ठ, सप्तम, अष्टम, नवम, दशम, एकादश (to 19th, the same as the cardinals, but declined like द्वे, etc.); विंश or विंशतितम 20th; त्रिंश or त्रिंशत्तम 30th, etc. Note also एकोनविंश or ऊनविंश, एकोनविंशतितम or ऊनविंशतितम, 19th. The shorter forms (विंश etc.) are by far the commoner.

335. प्रथम, द्वितीय and तृतीय make their fem. in \*या; the rest, in ई. Occasional forms of the pronominal declension are met with from the first three; but the usual declension of nouns is the normal one for ordinals also.

336. Numeral adverbs. 1. सकृत् 'once'; द्विस् 'twice'; त्रिस् 'thrice'; चतुस् 'four times'; पञ्चकृत्स् or पञ्चवारम् 'five times'; and so on, with \*कृत्स् or \*वारम्. — 2. एकधा 'in one way'; द्विधा or द्वेधा 'in two ways'; त्रिधा or त्रेधा, चतुर्धा, पञ्चधा, षोढा or षड्धा, etc. — 3. एकशस् 'one by one'; शतशस् 'by hundreds', etc.

### Vocabulary XXXI.

#### Verbs:

सङ् + सम् (sankaldyati) put together, add.  
 कम् + अति pass (of time).  
 जल्प् (jālpati) speak, chat.

भुज् in caus. (bhojdyati) feed.

सिष् + अभि (abhiṣīcdti) anoint as king.

ह् + उद्-या cite, mention.

#### Subst.:

अथर्ववेद् m., the fourth Veda.

अजहिषपाटक n., a. pr. a city.

\* एक forms no ordinal.

कलियुग n., the "Iron Age" of the world.  
 चक्र n., wheel.  
 ज्योतिष n., astronomy; astronomical text-book.  
 दर्शन n., philosophical system.  
 नक्षत्र n., lunar mansion.  
 पाण्डव m., a. pr., descendant of Pāṇḍu.  
 पुराण n., one of a class of works on the creation of the world.  
 विक्रमादित्य m., a. pr., a famous king.

शक m., Scythian.  
 शरीर n., body.  
 शाखा f., branch, edition, reduction.  
 संवत्सर m., year.  
 Adv.:  
 अनन्तरम् (w. abl. — often post-  
 pos.) after, immediately after.  
 क्वचित् sometimes (in altern.).  
 तद्यथा namely, to wit.  
 साम्प्रतम् at present.

## Exercise XXXI.

*me chat*

सकृज्जलानि राजानः सकृज्जलानि साधवः ।

सकृज्जलानिः प्रदीयन्ते चीयितानि सतां सकृत् ॥ १७ ॥

सप्तानामृषीणां शरीराणि दिवि रावमाणानि दृश्यन्ते\* ॥ १ ॥

चत्वारो वेदा विद्यन्ते ऽष्टादश पुराणानि षट्चिन्तितस्तुः षड् दर्शना-  
 नीति विदुषां मतम् । २ । चतुर्णां वेदानां तु बृहवः शाखा वर्तन्ते । ३ ।

तद्यथा । ऋग्वेदस्य पञ्च शाखा यजुर्वेदस्य षडशीतिः सामवेदस्य सप्ता-  
 यजुर्वेदस्य नवेति । ४ । सर्वाः संकल्य सप्तोत्तरं शतं शाखानां श्रूयते ॥ ५ ॥

साम्प्रतं चत्वारि सहस्राणि नव शतानि त्रिंशोतिश्च कलियुगस्य वर्षा-  
 खतिक्रान्ताणि । ६ । श्रीविक्रमादित्यादनन्तरं पञ्चपञ्चाशदधिके शततमे  
 संवत्सरे शकानां राजाभिषिक्तः । ७ । अधुना त्वष्टादश शतानि चत्वारि  
 च शकानां राज्ञो वर्षाणि गतानि ॥ ८ ॥ चीणि सचाणि गवां षोडश  
 यामासवर्षभदत्तेन ब्राह्मणेभ्यो दत्तानि । ९ । स एव वर्षे वर्षे शतसहस्रं  
 ब्राह्मणानामभोजयत् ॥ १० ॥

११. The wagon of the Aqvin is fitted (युज्, part. pass.) with  
 three wheels. १२. The Aqvin are praised by the seer with four

\* i. e., in the seven stars of the Great Bear.

Rik-verse. 13. Kṛṣṇa is the eldest of six brothers. 14. Arjuna is the third among the five Pāṇḍavas. 15. Some think there are eight sorts of marriage (pl.); others, six. (model after 2nd sentence in Sanskrit above). 16. Twenty-seven or twenty-eight lunar mansions are mentioned in astronomy. 17. One should consecrate a Brāhman in his eighth year, a Kṣatriya in his eleventh, a Vaiçya in his twelfth. 18. Two great lights shine in the sky. 19. The teacher, having taught the fifth Rik-verse, recited the sixth. 20. Çakya-muni Buddha died in the eightieth year of his age (life). 21. Sometimes 33 gods are reckoned in the Veda, sometimes 3333.

## Lesson XXXII.

337. Comparison of Adjectives. Derivative adjectives having comparative and superlative meaning — or often, and more originally, a merely intensive value — are made either (A.) directly from roots (by primary derivation), or (B.) from other derivative or compound stems (by secondary derivation).

338. A. The suffixes of primary derivation are ईयस् for the comparative, and दृष्ट for the superlative. The root before them is accented, and usually strengthened by *guṇa* (if capable of it), or sometimes by nasalization or prolongation. — In classical Sanskrit few such formations are in use; and these attach themselves in meaning mostly to other adjectives from the same root, which seem to be their corresponding positives. In part, however, they are connected with words unrelated to them in derivation.

339. Thus चेपीयस् and चेपिष्ठ (चिपिष्ठ) attach themselves to चिप् 'quick'; वरीयस् and वरिष्ठ (वृष् 'encompass'), to वृष् 'broad'; पापीयस् and पापिष्ठ, 'worse' and 'worst', to the subst. पाप; पटीयस् and पटिष्ठ, to पट् 'skillful'; महीयस् and महिष्ठ to

महन्; बलीयस् and बलिष्ठ, to बलिन or बलवन्; साधीयस् and साधिष्ठ to साधु.

340. The following are examples of artificial connections:

अस्मिन् 'near', नेदीयस्, नेदिष्ठ; अल्प 'little', अलीयस्, अलिष्ठ (but also अल्पीयस्, अल्पिष्ठ); गुरु 'heavy', गरीयस्, गरिष्ठ; दीर्घ 'long', द्राघीयस्, द्राघिष्ठ; प्रशस् 'praiseworthy', 'good', श्रेयस्, 'better', श्रेष्ठ 'best'; प्रिय 'dear', प्रेयस्, प्रेष्ठ; बहु 'much', भूयस्, भूयिष्ठ; युवन् 'young', यवीयस्, यविष्ठ; वृद्ध 'old', वर्षीयस्, वर्विष्ठ. ज्ञायस् and ज्येष्ठ correspond sometimes to प्रशस् or साधु, sometimes to वृद्ध.

341. The stems in इष्ठ are inflected like ordinary adjectives in अ, with the fem. in आ; those in ईयस् have a peculiar declension, with a strong stem in ईयास्, and fem. ईयसी, for which see § 255. So also ज्ञायस् and भूयस्.

342. B. The suffixes of secondary derivation are त्तर and त्तम. They are of almost unrestricted use. That form of stem is usually taken which appears before an initial consonant of a case-ending. Stems in अस् are always unchanged; final इस् and उस् become इष् and उष्, after which the त् of the suffix becomes द्.

Thus, प्रियवाच्, प्रियवाक्त्तर, \*त्तम; धनिष्, धनिष्त्तर, \*तम; विद्वांस, विद्वांसत्तर, \*त्तम.

343. Some stems which are substantives rather than adjectives are found to form derivatives of comparison; thus, मातृत्तम 'most motherly', वृत्तम 'most manly', गजत्तम 'most like an elephant.'

344. Comparison of Adverbs. Adverbs are compared by adding the suffixes in the forms तराम् and तमाम्; thus, सु 'well', सुतराम्, सुतमाम्.

345. Construction. With a comparative (and sometimes with other words used in a similar way) the ablative is the regular construction; thus, पुत्रात्कन्या तस्मै प्रियसी "a daughter is dearer to him than a son"; मतिरेव ब्रह्माद्वरीयसी "intellect alone is

stronger than force". After the superlative either genitive or locative may be used. The comparative often has the force of a strengthened superlative; thus, गरीयान् 'most honorable'.

## Vocabulary XXXII.

Subst. :  
 गन्धर्व m., one of a band of celestial singers, a Gandharva.  
 दक्ष m., n. pr.  
 धावन n., running, course.  
 परमात्मन् m., the world-spirit.  
 मोक्ष m., deliverance, salvation.  
 रोहिणी f., n. pr.  
 लोह n., metal; iron.  
 वायस m., crow.  
 वेदान्त m., a system of philosophy.  
 शकुन्तला f., n. pr.

सिन्धु m., n. pr., the Indus.

सुराप m., drunkard.

हेमन्त m., winter.

Adj.:

अणु little, small; as n. subst., atom.

आयु swift.

ईदृम्, f. ईदृशी, such.

पुराण, f. \*आ and \*ई, old.

वर्तिन् abiding, being.

Indeel.:

च sometimes in sense of if.

## Exercise XXXII.

ज्येष्ठो धाता पिता वापि यक्ष विशां प्रयच्छति ।

यस्ये मित्रो ज्ञेया धर्मो च पथि वर्तिनः ॥ १८ ॥

मोक्षाय ज्ञान यज्ञैः साधयिष्ये इति पुराणीकम् । १ । साम्प्रतं तु भक्त्या ज्ञेयो सर्वं द्विजातयो यतन्ते ॥ २ ॥ ययः कनीयांसो धातरो रामस्त्राभवन् । ३ । यवीयसीं भार्यां परिणयेत् । ४ । यदि ज्येष्ठायां भार्यायां कनिष्ठः पुत्रो जायेत तदा स एव श्रेष्ठं धनस्य भागं लभेत्तत्वेन । ५ । परमात्माणोरप्यधीयान्महतो ऽपि महीयान्वेदानेषु वर्धते । ६ । पञ्चभिरेताभिर्नदीभिः सह संगतः सिन्धुर्गङ्गाया अपि वरीयान्मृच्छते । ७ । या अष्टाविंशतिर्दक्षस्य दुहितरुसन्मृता परिणीतास्त्रासां रोहिणी भर्तुः प्रेष्ठाभवत् । ८ । क्षेत्रेभ्यः सुरापाः पापीयांसः क्षर्यन्ते । ९ । पापानां पापिष्ठसु ब्रह्महृषः । १० । प्रथीयो यशस्त्रिषु लोकेष्वर्जुनेन ज-  
 त्वम् ॥ ११ ॥

\* Translate as though genitive.



12. Of the three wives of Daçaratha, Kāusalyā <sup>gāyatrī</sup> was older and <sup>her name</sup> more honored (गौर, comp.) than Kāikeyī and Sumitrā. 13. In winter the <sup>dark winter</sup> nights are very long. 14. Not very many (express as pred.) such jewels are found on earth. 15. Among those kings of the North Prthivīrāja was the mightiest. 16. The poems of Kālidāsa are sweeter than the works of Bāṇa. 17. Anāthapiṇḍika was the richest <sup>richer than</sup> among all the merchants in Rājagṛha. 18. Iron is lighter than gold, but heavier than wood. 19. In running the horse is the swiftest <sup>quadruped</sup> of quadrupeds. 20. Çakuntalā was more beautiful than all other women of that time, and became the wife of the mightiest monarch (सम्राट्) of the whole earth. 21. The crow is called the shrewdest <sup>vayaso</sup> of birds. <sup>patas the</sup>

## Lesson XXXIII.

## (Part I.)

346. Compounds: In all periods of the language the combination of stems of declension with one another, forming compounds which are treated in accent, inflection and construction as if simple words, is one of the most striking peculiarities of the Sanskrit tongue. In the Vedic period compounds of more than two elements are rare. In the later language this moderation is abandoned; and the later the period, and especially the more elaborate the style of composition, the more unwieldy and difficult do the compounds become. To such an extent is this carried that the advantages of an inflective language are often deliberately thrown away, and a clumsy aggregation of elements replaces the due syntactical union of inflected words into sentences.

347. Sanskrit compounds fall into three principal classes:

1. Copulative or Aggregative compounds, of which the members are syntactically coordinate: a joining together of words which in

an uncompound state would be connected by 'and'.\* E. g. कृतम् 'done and undone'; देवमर्ष्वर्षमाणुषाः 'gods and Gandharvas and men'. The members of such a compound may obviously be of any number, two or more.

II. Determinative compounds, of which the former member is syntactically dependent on the latter, as its determining or qualifying adjunct: being either a noun limiting it in a case-relation, or an adjective or an adverb describing it. Thus may be distinguished two sub-classes: A. Dependent, and B. Descriptive, compounds; their difference is not absolute.

Examples are: of dependents, शत्रुसेना 'army of enemies'; पादोदक 'water for the feet'; हस्तकृत 'made with hands'; — of descriptives, महाराज 'great king'; प्रियसख (§353, 2) 'dear friend'; दुष्कृत 'badly done'.

348. The character of compounds of classes I. and II., as parts of speech, is determined by their final member, and they are capable of being resolved into equivalent phrases by giving the proper independent form and formal means of connection to each member. But this is not true of the third class, which accordingly is more fundamentally distinct from them than they from each other.

349. III. Secondary Adjective compounds, the value of which is not given by a simple resolution into their component parts, but which, though having as final member a noun, are themselves adjectives. These again are of two sub-classes: A. Possessive compounds, which are noun-compounds of the preceding class (II. A. or B.), with the idea of 'having' added, turning them from nouns into adjectives; and B. compounds in which the second member is

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\* This class of compounds is of comparatively recent development; only the other two are common in others of the related tongues.

a noun syntactically dependent on the first: namely, 1. Participial compounds (only Vedic), of a present participle with its following object; and 2. Prepositional compounds, of a preposition and following noun. This whole sub-class B is comparatively small.

Examples: वरसेव 'possessing a hero-army'; प्रजाकाम 'having desire of progeny'; अतिमात्र 'excessive'.

350. The adjective compounds are, like simple adjectives, sometimes used, especially in the neuter, as abstract and collective nouns; and in the accusative as adverbs. Out of these uses have grown apparent classes of compounds, reckoned and named as such by the Hindu grammarians.

351. A compound may, like a simple word, become a member in another compound, and so on indefinitely. The analysis of a compound (except copulatives), of whatever length, must be made by a series of bisections. Thus the dependent compound पूर्वव्यक्त, 'done in a previous existence', is first divisible into व्यक्त and the descriptive पूर्वव्यक्त, then this into its two elements.

352. Euphonic combination in compounds. The final of a stem is combined with the initial of another stem in composition according to the general rules for *external* combination. But:

1. Final हस् and चस् of a prior member become ह् and च् before surd gutturals, dentals, and labials; thus, ज्योतिष्यत्.

2. Final अस् of a prior member often remains unchanged under similar circumstances.

3. After final ह्, च्, अस्, an initial स् often becomes lingual.

4. Pronouns generally take the stem-form of the neuter; for the personal pronouns are oftenest used मद् and तद् in the sing., अस्मद् and युष्मद् in the pl.

5. For महत्, in the prior member of descriptive and possessive compounds, is used महा.

6. A case-form in the prior member is not very rare.

353. In all classes of compounds, certain changes of final are liable to appear in the concluding member; generally they have the effect of transferring the compound as a whole to the *a*-declension: Thus: 1. A stem in *ञ्* often drops the final *ञ्*, as in °*अञ्*, °*अह्*, °*मूर्ध्*, °*राज्*. 2. An *इ* or *ई* is changed to *अ*, as in °*भूम*, °*राज*, °*सख*, °*पथ*. 3. An *अ* is added after a final consonant, sometimes even after an *u*-vowel or a diphthong, as in °*अह्* (*अहन्*), नव (*नो*).

The separate classes of compounds will now be taken up.

(Part II.)

354. I. Copulative compounds. Two or more nouns — much less often adjectives, and once or twice adverbs — having a co-ordinate construction, as though joined by 'and', are sometimes combined into a compound.\*

355. The noun-compounds fall, as regards their inflective form, into two classes:

A. The compound has the gender and declension of its final member, and is in number a dual or plural, according to its logical value as denoting either two, or more than two, individual things. Examples are: *त्रीहियवौ* 'rice and barley'; *रामकृष्णौ* 'Rāma and Kṛṣṇa'; *अजावयः* 'goats and sheep'; *ब्राह्मणक्षत्रियवैश्यभूद्राः* 'Brāhmana, Kṣatriyas, Vāiçyas and Çūdras'; *पितापुत्रौ* (§ 352, 6) 'father and son'.

B. The compound, without regard to the number denoted or to the gender of its constituents, becomes a neuter singular collective (so-called *samāhāra-dvandva*). Thus, *पाणिपादम्* 'hand and foot'; *सर्पेनकुलम्* 'snake and ichneumon'; *छत्रोपागृहम्* (§ 353, 3) 'umbrella and shoe'; *अहोरात्रम्* (§ 353, 2) 'day and night'.

356. The later language preserves several dual combinations

\* This class is called by the Hindus *dvandva*, 'couple'; but a *dvandva* of adjectives they do not recognize.

of the names of divinities, etc., which retain their earlier forms; thus, *आवापृथिवी* and *आवाममी* 'Heaven and Earth'; *मित्रावरुणौ* 'Mitra and Varuṇa'; *अग्नीषोमी* 'Agni and Soma'.

357. Adjective copulative compounds are made likewise, but are rare. Examples are: *प्रसन्नवृक्ष* 'light and dark'; *वृत्तपीन* 'round and plump';\* *स्नातानुलिप्त* 'bathed and anointed'.

358. Determinative compounds. A noun or adjective is often combined into a compound with a preceding determining or qualifying word — a noun or adjective or adverb. The two principal divisions of this class are, as indicated above, A. Dependent, and B. Descriptive, compounds. Each class falls into two subdivisions, according as the final member, and therefore the whole compound, is noun or adjective.\*\*

359. A. Dependent compounds. 1. Noun-compounds. The case-relation of the prior to the second member may be of any kind, but is oftenest genitive, and least often accusative. Thus, *तत्पुरुष* = *तस्य पुरुषः*; *मूर्खशतानि* 'hundreds of fools'; — *पादौद्व* (= *पादेभ्य उद्व*) 'water for the feet'; — *विद्याधन* 'money (obtained) by science'; *आत्मसादृश्य* (= *आत्मना सादृश्यम्*) 'likeness with self'; — *चीरभय* (= *चीरास्त्रयम्*) 'fear of a thief'; — *जलक्रीडा* (= *जले क्रीडा*) 'sport in the water'; — *नगरगमन* (= *नगरं गमनम्*) 'going to the city'; *वाचस्पति* 'lord of speech', *n. pr.* (§ 352, 6.).

360. 2. Dependent adjective compounds. Only a very small proportion of the compounds of this class have an ordinary adjective as final member; usually the final member is a participle, or a derivative of agency with the value of a participle (§ 204). The

\* The Hindus reckon these as *karmadhārayas* (see next note).

\*\* The whole class of determinatives is called by the natives *tatpuruṣa* (the name is a specimen of the class, meaning 'his man'); the second division, the descriptives, bears the special name *karmadhāraya*, a word of obscure meaning and application.

prior member stands in any possible case-relation. Thus, ग्रामगत 'gone to the village'; वेदविद् 'Veda-knowing'; — शिवरक्षित 'protected by Śiva'; गोहित (= गवे हितः) 'good for the cow'; — स्वर्गपतित 'fallen from the sky'; तरङ्गचञ्चलतर 'more mobile than waves'; — द्विजोत्तम (= द्विजानाम् उत्तमः) 'best of Brāhmins'; — खाद्योपकृत 'cooked in a pot'.

361. Compounds of this sort having as final member the bare root — sometimes modified in form, and, if it end originally in a short vowel, generally with an added त् — are very numerous, thus, वेदविद् above (§ 360); रथस्थ 'standing in the wagon' (or simply 'in the wagon'); मूर्धन 'on the head'; एकज 'only-born'; वनेश्वर (§ 352, 6) 'forest-dwelling'; युधिष्ठिर 'firm in battle'; मनसि 'born in the heart' (i. e. 'love').

362. B. Descriptive compounds. In this division of the determinatives, the prior member stands to the other in no distinct case-relation, but qualifies it adjectively or adverbially, according as the final member is noun or adjective. Thus, प्रियसख (§ 353, 2); सुकृत 'well-done'; दुष्कृत 'evil-doing' (adj.).

The compounds of noun-value cannot well be separated in treatment from those of adjective-value.

363. The simplest case is that in which a noun as final member is preceded by a qualifying adjective as prior member. Thus, कृष्णश्वा (=कृष्णो श्वः) 'black horse'; महापुरुष 'great man'. Instead of an adjective, the prior member is in a few cases a noun used appositionally or with a *quasi*-adjective value; thus, ब्रह्मर्षि 'priest-sage'; राजर्षि 'king-sage'.

364. Sometimes compounds of this sort express a comparison; thus, घनश्याम 'black as a thunder-cloud' (cf. 'coal-black', etc.). Reversed, पुरुषव्याघ्र 'man-tiger', i. e., 'a man fierce as a tiger';\*

\* Literally, a tiger which is not a tiger after all, but a man. Or, perhaps better, 'tiger of (or among) men' (so Whitney).

नरसिंह 'man-lion'; पादपद्म 'foot-lotus', i. e. 'a foot lovely as a lotus'.

365. The adverbial words most commonly used as prior members of descriptive compounds, qualifying the other member, are the verbal prefixes ("prepositions"), and the words of direction related to them; likewise the inseparable prefixes अन् or अ privative, सु 'well', दुस् 'ill', etc. These are combined with nouns (in quasi-adjectival value) as well as with adjectives. Thus, अकृत 'not done'; अपण्डित 'not a scholar'; अनर्थ 'misfortune'; अतिदेव 'more than a god'; अतिदूर 'exceedingly far'; अतिभय 'excessive fear'; प्रतिपक्ष 'opposing side.'

## Vocabulary XXXIII.

## Verbs:

आप् + सम् complete.

युक् + नि station, place, appoint.

रक् + अन्नु (*anurdjyati, -to*) be devoted to, inclined to (*loc.*).

वस् + प्र go away (on a journey).

वृत् + नि return home.

## Subst.:

आकाश m., air, sky.

आश्रम m., hermitage.

कल m., n. *pr.*

कुमार m., boy, prince.

क्रीडा f., game, sport.

तिलक m., ornament (*often fig.*).

तीर्थ n., bathing-place; place of pilgrimage.

त्रिलोक n., त्री f., the threefold world.

वृक्ष m., n. *pr.*

दीपिन् m., panther.

पद n., step; place.

पूर m., n. *pr.*

महिषी f., queen.

मुग्धा f., chase.

यात्रा f., march, journey; support.

वंश m., race, family.

वृत्तान्त m., state of affairs; news.

सखी f., female friend.

सत्कार m., hospitality.

## Adj.:

अनुरूप, f. आ, suitable.

अभिमत, f. आ, adopted.

गान्धर्व, f. °ई, in the manner of, or suitable for, the Gandharvas.	समीप, f. °आ, near; as <i>neut. subst.</i> , vicinity, nearness, presence.
दिव्य, f. °आ, heavenly, divine.	Adv.:
मानुष, f. °ई, human.	पुरा earlier, formerly.

## Exercise XXXIII.

दुष्पन्तो नाम राजर्षिः पूरवश्रुतिशकस्त्रिलोकां विभ्रुतः कृत्वा पृ-  
थिवीमपादयत् । १ । स वैकदा मन्त्रिसूतसेनिकान्वितो मृगयाक्रोडाधै\*  
महावनं प्रविष्टः । २ । तस्मिन्ने दुष्पन्तो जेकान्थाग्रसिंहर्चद्वोपिनो  
न्यास वनेधरात्राखिनः स्वशरैर्व्यापादयत् । ३ । एवं तु हरिणं पलाय-  
मानं रचस्यो ऽनुसरन्स नदीतीरे दिव्याग्रमपदं दृष्टवान् । ४ । कस्यस्य  
ब्रह्मर्षेरयमाग्रम इति सूतमुखाध्कृत्वा सेनिकान्वने संस्त्रार्था वै ननु रा-  
जा तच्च प्रविष्टः । ५ । तदा कखे तीर्थयात्रार्थं प्रोषिते सति तस्म कृषिमा  
दुहिता शकुन्ता नाम सखीसमेता महाराजमतिथिसत्कारेण पूजयितु-  
माग्रमभिर्गता ॥ ६ ॥

(Form compounds of words joined by hyphens).

7. When he had seen her, brilliant (राज् *pres. part.*) with di-  
vine-beauty, as though (इव) more-than-human, the heart of the  
king-sage was inclined (*pass. part.*) toward her. 8. Thereupon,  
having learned *that* she (*acc.*) was the daughter-of an-Apsaras (*acc.*),  
he married her by the gāndharva-ceremony (विवाह) suitable-for-  
Kṣatriyas. 9. Duṣṣanta, after dwelling very many days-and-nights  
in the hermitage, abandoned Çakuntalā and returned to his-own-  
city. 10. Afterwards, when Kaṇva had finished his pilgrimage,  
and returned to the hermitage, learning (विद्) the news<sup>4</sup>-of-his<sup>1</sup>-  
daughter's<sup>2</sup>-marriage<sup>3</sup>, he sent her into-the-presence-of-Duṣṣanta.  
11. The royal-sage at first disowned (प्रत्या-ख्या, *ger.*) Çakuntalā when  
she was come<sup>2</sup>-to-the-city<sup>1</sup>; but at last he put (नि-युज्, *part. in °यज्*)  
her in-the-place<sup>3</sup>-of-the-first<sup>1</sup>-queen<sup>2</sup>. 12. In the course of time

\* "To engage in the sport of hunting"; cf. below, § 375, 8.



(कालेन गच्छता) a beautiful-prince, named Bharata, was born to her (*loc.*).

## Lesson XXXIV.

366. III. Secondary Adjective Compounds. A compound with a noun as final member very often wins secondarily the value of an adjective, being inflected in the three genders to agree with the noun which it qualifies, and used in all the constructions of an adjective. The two divisions of this class have been given above (§ 340).

367. Certain changes are sometimes necessary in the stem of the final member to make possible the inflection in different genders. Masc. and neut. stems in च, and fem. in चा, generally interchange; thus, from सु + हस्त comes the compound सुहस्त 'with excellent hands', nom. sing. सुहस्तस्, \*स्ता, \*स्तम्; so also (from चि + जिह्वा) चिजिह्वस्, \*ह्वा, \*ह्वम्; and (from सु + फल n.) सुफलस्, \*ला, \*लम्. The same holds good for masc., fem., and neut. stems in ह and छ, and stems in consonants.

368. But often a fem. in ई is used by the side of a masc. and neut. in च; thus, द्विपर्ण 'two-leaved', f. द्विपर्णी.

369. Very frequently the suffix क् (attenuated into an element of indefinite value) is added to a pure possessive compound, to help the conversion of the compounded stem into an adjective; especially to fem. stems in ई and छ, and to stems in च; and in general, where the final of the stem is less usual or manageable in adjective inflection. Thus, वङ्गनदीक 'rich in rivers'; मृतभर्तृका f., 'whose husband is dead', i. e. 'widow'; महायशस् (nom. masc. and fem. \*शस्) or महायशस्क.

370. Sometimes the possessive-making suffix इन् is added to secondary adjective compounds, without effect upon the meaning; thus, गर्दभनादिन् (= \*नाद) 'having an ass's voice.'

371. A. Possessive compounds. The possessives are determinative compounds to which are given both an adjective inflection (as just shown), and also an adjective meaning of a kind best defined by adding 'having' to the meaning of the determinative. Thus, the dependent देव रूप n., 'beauty of a god', becomes the possessive देव रूप, \*सा, m. f. n., 'having the beauty of a god'; the descriptive दीर्घबाहु m., 'long arm', becomes the possessive दीर्घबाहु m. f. n., 'having long arms'.\*

372. Dependent compounds are, by comparison, not often thus turned into possessives. But possessively used descriptives are extremely frequent and various; and some kinds of combination which are rare in proper descriptives are very common as possessives.

373. An adjective as prior member takes the masculine stem-form, even though referring to a feminine noun in the final member; thus, रूपवन्नाय (from भार्या) 'possessing a beautiful wife'.

374. As prior members are found:

1. Adjectives proper; thus, अन्य रूप 'of other form'. — 2. Participles; thus, हतमातृक 'whose mother is slain'. — 3. Numerals; thus, चतुर्मुख 'four-faced'; त्रिचोचन 'three-eyed'. — 4. Nouns with *quasi*-adjectival value; thus, हिरण्यहस्त 'gold-handed'. Especially common is the use of a noun as prior member to qualify the other appositionally, or by way of equivalence. These may well be called appositional possessives. Thus, कृष्णनामन् 'having "Kṛṣṇa" as name'; वीरपुङ्ख 'having men who are heroes'; चारचक्षुस् 'using spies as eyes'; स्वादूत 'having thee as messenger'. — 5. Adverbial elements (especially inseparable prefixes);

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\* This class of compounds is called by the natives *bahuvrīhi*; the name is an example of the class, meaning 'having much rice'. — The possessive may generally, in accented texts, be distinguished from the original determinative by a difference of accent.

thus, अनन्त 'endless'; अपुत्र 'childless'; सुपुत्र 'with excellent sons'; दुर्गन्धि 'ill-savored'. The associative prefix स (less often सह) is treated like an adjective element; thus, सख्य 'of like form'; सपुत्र or सहपुत्र 'with a son', or 'having one's son along with one'; सानुकूल (स + अनुकूल n.) 'favorable'. — 6. Ordinary verbal prefixes; thus, प्रसवस् 'of wide fame'; अङ्ग 'limbless'; निर्बल 'powerless'; उत्मुख 'with uplifted face'. — 7. Ordinary adverbs; thus, इहचित्त 'with mind directed hither'.

375. Certain words, very frequent in the compounds mentioned at § 374, 4, have in part won a peculiar application.

1. Thus with आदि 'beginning' (or the derivatives आद्य or आदिक) are made compounds signifying the person or thing designated along with others — such a person or thing *et cetera*. Thus, देवा इन्द्रादयः 'the gods having Indra as first', i. e. 'the gods Indra, etc.' Often the qualifying noun is omitted; thus, अन्नपानादीनि 'food, drink, etc.' — 2. Words like पूर्व (पूर्वक) etc., are used in the same way, to denote accompaniment; chiefly adverbially. — 3. The noun अर्थ 'object', 'purpose', is used at the end of a compound, oftentimes as a neut. subst. (acc. or instr. or loc.), to signify 'for the sake of', and the like; thus, दमयन्तीर्थ 'for Damayanti's sake'; शय्यार्थ 'for a bed'. (See below, § 379). — 4. अन्तर (as neut. subst.) often means 'other' in possessives; thus, देशान्तर n., 'another region' (lit. 'that which has a difference of region').

376. In appositional possessives, the final member, if it designate a part of the body, sometimes signifies the part to which belongs what is designated by the prior member: that on or in which it is. Thus मणिशिर 'with necklace on neck'. Such compounds are commonest with words meaning hand; thus, अस्त्रपाणि 'with sword in hand'; क्लृप्तहस्त 'with club in hand'.

377. The possessives are not always used with the simple

value of qualifying adjective. Often they have a pregnant sense, and become the equivalents of dependent clauses; or the 'having' implied in them becomes about equivalent to our 'having' as a sign of past action. Thus, प्राप्तयौवन 'possessing attained adolescence', i. e. 'having reached adolescence'; अनधिगतशास्त्र 'with unstudied books', i. e. 'one who has neglected study'; मृतप्राण 'whose breath is gone', i. e. 'lifeless'; आसन्नमृत्यु 'to whom death is come near'.

### 378. B. Compounds with governed final member.

#### 1. Participial compounds, exclusively Vedic.

2. Prepositional compounds. Thus may conveniently be called those compounds in which the prior member is a particle with true prepositional value, and the final member a noun governed by it. Thus, अतिरात्र 'lasting over night'; अतिमात्र 'beyond measure', 'excessive'; अपिकर्ण 'next the ear'.

379. Adjective compounds as nouns and adverbs. Compound adjectives, like simple ones, are freely used substantively as abstracts and collectives, especially in the neuter, and less often in the feminine; and they are also much used adverbially, particularly in the acc. sing. neuter.

380. The substantively used possessive compounds having a numeral as prior member, with some of the strictly adjective compounds, are treated by the Hindus as a separate class, and called *dvigu*\*. Examples of such numeral abstracts and collectives are: त्रियुग n., 'the three ages'; त्रियोजन n., 'space of three leagues'. Feminines of like use occur in the later language; thus त्रिलोकी (by the side of \*त्रय n.,) 'the three worlds'.

### 381. Those adverbially used accusatives of secondary adjective

\* The name is a sample of the class, and means 'of two cows' (said to be used in the sense of 'worth two cows').

compounds which have an indeclinable or particle as prior member are considered by the Hindus a separate class of compounds, and called *avyayibhāva*\*. 1. The prepositional compounds are especially frequent in this use; thus, प्रतिदोषम् 'at evening'; समक्षम् 'in sight'; अनुगङ्गम् (= गङ्गाम् अनु) 'along the Ganges'; उपगङ्गम् 'on the G.'; प्रतिवर्षम् 'every year'. — 2. A large class of *avyayibhāvas* is made up of words having a relative adverb, especially यथा, as prior member. Thus, यथावशम्, यथाकामम्, यथेष्टम्, 'as one chooses'. And, with other adverbs: यावज्जीवम् 'as long as one lives'; यच्चकामम् 'whither one will'.

382. Occasionally quite anomalous compounds will be met with. For such, cf. Whitney, § 1314.

## Vocabulary XXXIV.

## Verbs:

चि + निश् determine, decide.

हृ + वि in caus. (*vidārdyati*) tear open.

पट् (*pādyati*) split open.

भू + अभि overpower.

२वृ (*vardyate*) choose, select.

सद् + आ (*asīdati*) approach.

+ समा in caus. (*samāsāddyati*) meet with, encounter.

हृष् (*hṛṣati*; *hṛṣyati*) rejoice, be delighted.

## Subst.:

अङ्ग n., limb, member, body.

आकार m., form, figure.

इन्दु m., moon.

उदर n., belly.

केतु m., banner.

कोटि f., peak; point, tip.

चूडा f., top-knot, scalp.

ज्ञान n., knowledge; insight.

तालु n., palate.

तृष्णा f., thirst, desire.

दंष्ट्रा f., tooth.

द्युति f., brilliancy.

पर्वत m., mountain.

पुष्यिन्द m., a tribe in India.

प्रहार m., stroke, shot; wound.

प्राण m., breath, life (*often pl.*).

मस्त्रक n., head.

\* The word means 'conversion to an indeclinable'.

मीन m., fish.

वक्षस् n., chest, breast.

वराह m., boar.

वेदना f., pain.

स्नायु m., tendon; bowstring.

Adj.:

अनवय, f. °या, blameless, faultless.

अनुकूल, f. °या, favorable; as neut. subst., favor.

अन्तर, f. °या, inner; as neut. subst., the interior, middle; interval, difference; occasion,

juncture (§ 376, 4.)

पटु skilled.

बाह, f. °या, young.

Indecl.:

अथ then, thereupon.

तद् (adv. acc.) therefore.

तावत् so long; often merely = done, doch.

द्यावत् as long as, while; as soon as.

अ asseverative particle; gives to the present the force of an historical tense.

## Exercise XXXIV.

अतितुष्ट्या न कर्तव्या तृष्णां नैव परित्यजेत् ।

अतितुष्ट्याभिभूतस्तु दूहा भवति-मस्तवे ॥ १९ ॥

कस्मिंश्चिदने पुष्टिन्दः प्रतिवसति स्म । १ । स चैकदा मृगयां कर्तुं प्रस्थितः । २ । अथ तेन प्रसर्पता (pres. part.) पर्वतशिखराकारो महावराहः समासादितः । ३ । तं दृष्ट्वा कर्षान्ताकुष्ठशरेण स तेन समाहतः । ४ । तेनापि वराहेण क्षीपाचिष्टेन बालेन्दुयुतिना दंष्ट्रायेण पाटितोदरः पुष्टिन्दो गतप्राणो भूमावपतत् । ५ । अथ व्याधं व्यापाद्य वराहो ऽपि शरप्रहारवेदनया मृतः । ६ । एतस्मिन्नन्तरे कश्चिदासन्नमूलुः शुगाश्च इतस्ततः परिधर्मसं देशमागतः । ७ । द्यावद्वराहपुष्टिन्दो पश्यति तावत्प्रहृष्टो ऽचिन्तयत् । ८ । भोः सानुकूलो मे विधिः । ९ । तेनैतदचिन्तितं भोजनमुपस्थितम् । १० । तदहं तथा भक्षयामि यथा बह्वन्वहानि मे प्राणयात्रा भवति । ११ । तत्तावत्प्रथमं स्नायुपाशं धनुष्कोटिगतं भक्षयामि । १२ । एवं मनसा निश्चित्य धनुष्कोटिं मुखे चिप्त्वा स्नायुं भक्षयितुमारब्धः । १३ । ततश्च कर्तिते स्नायी तामु विदार्य धनुष्कोटिर्मस्तकमध्येन निष्क्रान्ता । १४ । सो ऽपि मृतः ॥ १५ ॥

16. Those-who-have-done-evil must do penance twelve-days,

six-days, or three-days. 17. Purūravas, Indra's-friend, married the moon-faced\*, faultless-limbed\* Apsaras Urvaśī. 18. Bhṛgukaccha is situated (वृत्) on the Narmadā. 19. There stands the long-armed, broad-chested king-of-the-Aṅgas, sword-in-hand. 20. The path-of-knowledge is better than the path-of-workā. 21. In-the-opinion-of-the-ancient-seers (cpd in loc. or instr.) one-whose-husband-is-dead may choose a second at-pleasure. 22. Love is bodiless, and bears-a-fish-in-his-banner; so say the poets. 23. The Brāhman's-daughter, Sītā-by-name\*, is lotus-eyed.\* 24. The king, although (अपि) many-wived, is childless. 25. The eloquent\*\* paṇḍit has arrived with-his-scholars. 26. With-upturned-face (उद्युत) Cātaka prays for rain-water.

## Lesson XXXV.

383. First Conjugation of Verbs. Present System.\*\*\* In this conjugation the optative act., the 2nd sing. inv. act., and the 3rd pl. mid., are formed otherwise than in the *a*-conjugation.

384. Strong forms. The forms in which the stem assumes its strong form are these: the three persons sing. of the pres. and impf. indic. act., all first persons of the inv., act. and mid., and the 3rd sing. inv. act. All other forms of the present system are weak.

385. Endings. For the middle endings अन्ते, अत, and अताम् are substituted अति, अतु, and उत्; and after reduplicated stems (and a few others) अति, अतु, and उत् are substituted for the

\* Secondary adj. cpds., fem. in ई.

\*\* Dep. cpd, "skilled in speech".

\*\*\* For a comprehensive view of the ways of forming the present-stems of verbs following this general conjugation, see Introduction, § 78.

active endings **अन्ति**, **अन्तु**, and **अन्** (impf.). The 2nd sing. inv. often takes the ending **हि** or **धि**. Otherwise the endings are the same as in the *a*-conjugation.

386. Optative mode-sign. The sign of the opt. act. is **या** *ya*, with secondary endings; but **उस्** is the ending in the 3rd pl., and **आ** is dropped before it; thus, **युस्**.

387. Present participle middle. In the first conjugation this participle is made with the suffix **आन** [आण], before which the stem takes the same form as before the 3rd pl. pres. ind. The fem. is always in **आ**.

388. Class IV. A: *nu*-class. The present-stem is made by adding to the root the syllable **नु** *nu* [खु *nu*], in strong forms **नो** *no* [यो *no*]. The **उ** of the class-sign may be dropped before **च्** and **म्** of the 1st du. and 1st pl. endings, except when the root ends in a consonant; and the **उ** before a vowel-ending becomes **व्** or **उव्**, according as it is preceded by one or by two consonants. The ending **हि** of the 2nd. sing. inv. is dropped if the root end in a vowel.

389. I. Roots in vowels. **सु** 'press'.

#### Indicative.

##### Active.

##### Middle.

1. सुनोमि	सुनुवस्	सुनुमस्	सुन्वे	सुनुवहे	सुनुमहे
<i>sunómi</i>	<i>sunuvds</i>	<i>sunumds</i>	<i>sunvé</i>	<i>sunuvdhe</i>	<i>sunumdhe</i>
2. सुनोषि	सुनुषस्	सुनुष	सुनुषे	सुन्वाषे	सुनुषे
<i>sunópi</i>	<i>sunuthds</i>	<i>sunuthd</i>	<i>sunuṣé</i>	<i>sunvâṣhe</i>	<i>sunudhvé</i>
3. सुनोति	सुनुतस्	सुन्वन्ति	सुनुते	सुन्वाते	सुन्वते
<i>sunóti</i>	<i>sunutds</i>	<i>sunvánti</i>	<i>sunuté</i>	<i>sunvâṭhe</i>	<i>sunvâṭhe</i>

The forms **सुन्वस्**, **सुन्वस्**, **सुन्वहे**, **सुन्वहे**, are alternative with those given above for 1st du. and pl., and occur oftener.



## Imperfect.

1. असुनवम् असुनुव असुनुम असुन्वि असुनुवहि ँनुमहि
2. असुनोस् असुनुतम् असुनुत असुनुवास असुन्वाचाम ँनुधम्
3. असुनोत् असुनुताम् असुन्वन् असुनुत असुन्वाताम् ँन्वत

The briefer forms असुन्व, असुन्व, असुन्वहि, असुन्वाहि, are allowed and more usual.

## Imperative.

1. सुनवाणि सुनवाच सुनवाम सुनवे सुनवावहि सुनवामहि  
*sundvāṇi sundvāva sundvāma sundvāi sundvāvahai sundvāmahai*
2. सुनु सुनुतम् सुनुत सुनुध्व सुन्वाचाम सुनुध्वम्  
*sunu\*\* sunutām sunuta sunudhv sundvāchām sunudhvām*
3. सुनोतु सुनुताम् सुन्वन् सुनुताम् सुन्वाताम् सुन्वताम्  
*sunditu\*\* sunutām sunvāntu sunutām sunvāntām sunvātām*

## Optative.

1. सुनुयाम सुनुयाव ँयाम सुन्वीय सुन्वीवहि सुन्वीमहि  
*sunuyām sunuyāva sunuyāma sunvīdy sundvīvahi sundvīmahi*
2. सुनुयास् सुनुयातम् ँयात् सुन्वीयास् सुन्वीयाचाम सुन्वीध्वम्
3. सुनुयात् सुनुयाताम् ँयुस् सुन्वीत् सुन्वीयाताम् सुन्वीरन्

## Participle.

सुन्वन्, f. सुन्वती

सुन्वान्, f. ँवा

390. II. Roots in consonants. आप् 'acquire'.

## Indicative.

## Active.

## Middle.

1. आप्नोमि आप्नुवस् आप्नुमस् आप्नुवे आप्नुवहि आप्नुमहि
2. आप्नोषि आप्नुषस् आप्नुष आप्नुषे आप्नुवाषे आप्नुध्वे
3. आप्नोति आप्नुतस् आप्नुवन्ति आप्नुते आप्नुवाते आप्नुवन्ते

\* The augment, without any exception in verbal conjugation, is the accented element in the verbal form of which it makes a part.

\*\* The rare imv. in तात् (cf. § 196) would be formed thus: सुनुतात्.

## Imperative.

1. आम्नवानि आम्नवाव आम्नवाम आम्नवे आम्नवावहि °वामहे  
 2. आम्नुहि आम्नुतम् आम्नुत आम्नुज् आम्नुवाचाम °ध्वम्  
 3. आम्नोतु आम्नुताम् आम्नुवन्तु आम्नुताम् आम्नुवाताम् °वताम्

## Participle.

आम्नुवन्, f. आम्नुवती आम्नुवान, f. °आ

The other forms of this tense follow the model of सु.

391. 1. The root श्रु, 'hear', contracts to शृ before the class-sign, forming शृणो णृण and शृणु णृणु as strong and weak stem; 2nd sing. inv. act. शृणु; 2nd du. ind. act. शृणुवस् or शृण्वस्, etc. —  
 2. The root ध्रु shortens its vowel in the present-system.

## Vocabulary XXXV.

## Verbs:

- अम् (*acnute*) acquire, obtain.  
 + सम्प obtain.  
 आप् (*āpnōti*, rarely *āpnute*) acquire, reach.  
 + अय, प्र, or सम्, reach.  
 चि (*cinōti*, *cinute*) gather.  
 + प्र or सम्, gather.  
 + निस् or विनिस्, decide, conclude.  
 चुङ् + प्र (*pracoddyati*) urge on.  
 दु (*dunōti*), intr., burn, feel pain or distress; tr., pain or distress (acc.)

- ध्रु (*dhunōti*, *dhunute*) shake.  
 ळु (*erñōti*, *erñute*) cover, surround.  
 + आ cover, etc..  
 + आपा open.  
 + वि explain, manifest.  
 + सम् shut.  
 शक् (*śaknōti*) be able.  
 श्रु (*śrñōti*, *śrñute*) hear.  
 श्रु (*stññōti*, *stññute*) scatter, strew.  
 + उप scatter.

हि (*hinōti*) send.

ह्र + प्रत्या (*pratyaḥdrati*) bring back.

## Subst.:

- आहार m., food.  
 दिवस m., day.

दा:ख m., doorkeeper.

पक्षि m. pl., n. pr., certain demons.

प्रभाव m., might, power.

भोग m., enjoyment.

मूल n., root.

रस m., taste, feeling.

वानप्रस्थ m., a Brāhman in the third period of his life.

विप्र m., Brāhman.

शब्द m., sound; noise; word.

Adj.:

नव, f. नया, new.

पुण्य, f. न्या, meritorious, holy; auspicious.

भाज् sharing.

मनोहर, f. न्या, entrancing, agreeable.

रसवान्, f. वती, tasteful.

सदृश, f. ई, similar; worthy.

### Exercise XXXV.

आचाराद्विद्युतो विप्रो न वेदफलमनुते ।

आचारेण तु संयुक्तः संपूर्णफलभागभवेत् ॥ २० ॥

वसुधैना अपि बुद्धिप्रभावेन महान्तं दुःखोदधिं तरीतुं\* शक्नुवन्ति । १ । वानप्रस्थः श्रद्धार्थं भूमिं नवपद्मैर्हरिणचर्मभिस्त्रोपास्तुषोत् । २ । स्वपितरापुत्राणादाह्नातुं वाचं प्रहियु । ३ । हे मघवन् पथिभिरपहता अक्षद्वयः प्रत्याहर्तुं मरुतः सहाय्यानादाय गुहाया द्वारमपवृणुया इत्युचिभिरिन्द्रः प्रार्थयत् । ४ । वनवृक्षान्पुष्पानस्र वायोः शब्दं पथा\*\* नक्षत्रावभृणुत् । ५ । पुण्यकर्मभिर्धर्मं संचित्य मृताः स्वर्गं जन्मान्तरे च विद्याव्यापादीन्पुण्यानाम्रवाम । ६ । यज्ञेषु होतृप्रघोदिता अध्वर्यवः सोमं सुन्वताम् । ७ । महावने चिराचं परिभ्रम्य चतुर्थेदिवसस्र मध्याह्ने गिरिशिखरमवामुवत । ८ । मूलफलादि वन आहारार्थं प्रचिन्वीरक्षपत्निनः । ९ । पण्डितः शिष्येभ्यः शब्दशास्त्रं श्रवणोत् ॥ १० ॥

11. Having entered the temple of the worshipful(मनवत्)-Viṣṇu we heard the ear-entrancing (श्रुतिमनोहर) song-of-the-young-women (उस जन at end of cpd). 12. Listen to this word of a devoted (स्निह, pass. part.) friend. 13. The greedy (सुम्, pass. part.), who are always gathering riches, never attain the enjoyment of

\* Infin. of तृ.

\*\* The instr. is sometimes used to express the medium, or space or distance or road, traversed.

them. 14. By tasteful, well-composed poems ye may attain glory in the ten regions of the world (दिग्). 15. Çakuntalā, mayest thou get (*inv.*) a husband worthy-of-thee. 16. My-two-brothers determined to travel to Benares. 17. May the king's-sword bring grief to (ङ्, *inv.* or *opt.*) the hearts-of-the-wives-of-his-enemies. 18. Clouds cover the sky. 19. Let the doorkeeper close the door.

## Lesson XXXVI.

392. Verbs. Class IV. B. u-class. The few roots (only six) of this sub-class end already in ण् — except one, कृ, of considerable irregularity — and so add only उ as class-sign. The inflection is quite that of the *nu*-class, the उ being gunated in the strong forms, and dropped (optionally, but in fact nearly always) before च् and ण् of 1st dual and plural.

393. Thus तण्, 'stretch', makes तणोमि, तणोषि, etc.; 1st du. तन्वस् (or तनुवस्), 1st pl. तन्वस् (or तनुमस्); mid. तन्वे, तन्वहे, तन्वहि, etc. — all like a vowel-root of the *nu*-class.

394. The root कृ, 'make', makes the strong stem करो, weak कुर; the class-sign उ is always dropped before च् and ण् in 1st du. and 1st pl., and also before च् of the opt. active. Thus:

### Indicative.

	Active.			Middle.	
1. करोमि	कुर्वस्	कुर्मस्	कुर्वे	कुर्वहे	कुर्महे
2. करोषि	कुरथस्	कुरथ	कुरथे	कुर्वाथे	कुरथे
3. करोति	कुरुतस्	कुर्वन्ति	कुरुते	कुर्वाते	कुर्वते

### Imperfect.

1. अकरोम	अकुर्व	अकुर्म	अकुर्वि	अकुर्वहि	अकुर्महि
2. अकरोस्	अकुरुतम्	अकुरुत	अकुरुथास्	अकुर्वाथाम्	अकुरुथम्
3. अकरोत्	अकुरुताम्	अकुर्वन्	अकुरुत	अकुर्वाताम्	अकुर्वन्त

## Imperative.

- |           |          |          |          |            |           |
|-----------|----------|----------|----------|------------|-----------|
| 1. करवायि | करवाव    | करवाम    | करवे     | करवावहि    | करवामहि   |
| 2. कुरु   | कुरुतम्  | कुरुत    | कुरुष्व  | कुरुष्वाम् | कुरुष्वम् |
| 3. करोतु  | कुरुताम् | कुरुन्तु | कुरुताम् | कुरुताम्   | कुरुताम्  |

## Optative.

- |             |         |         |       |         |         |
|-------------|---------|---------|-------|---------|---------|
| 1. कुर्याम् | कुर्याव | कुर्याम | कुरीय | कुरीयहि | कुरीमहि |
| etc.        | etc.    | etc.    | etc.  | etc.    | etc.    |

## Participle.

कुर्वन्, f. कुर्वती

कर्षाण, f. \*आ.

395. This root sometimes assumes (or retains from a more original condition) an initial स् after the prefix सम्\*; thus, संस्क्रु-रोति, संस्क्रुते, सम्स्कुर्वन्.

396. The adverbial prefixes आविस् and प्रादुस्, 'forth to sight', 'in view'; तिरस् 'through', 'out of sight'; पुरस् 'in front, forward'; and the purely adverbial अस् 'enough, sufficient', are often used with कृ, and with one or two other verbs, oftenest अस् 'be' and भू 'become'.

397. Any noun or adjective-stem is liable to be compounded with verbal forms or derivatives of the roots कृ and भू, in the manner of a verbal prefix. If the final of the stem be an *a*-vowel or an *i*-vowel, it is changed to ई; if an *u*-vowel, to उ. Consonantal stems take the form which they have before consonant-endings — of course with observance of the usual euphonic rules; but stems in अन् change those letters to ई. Thus, स्वीकरोति 'he makes his own', 'appropriates'; मसीकरोति (मसान्) 'he changes to ashes', i. e. 'burns'; स्वामीभवति 'becomes a post' (स्वय); शुचीभवति 'becomes pure' (शुचि); साधूकरोति 'makes holy'.

398. The suffixes ता (f.) and त्व (n.) are very extensively used to form abstract nouns, denoting 'the quality of being so-

\* Also sometimes after परि and उप.

and-so', from both adjectives and nouns. Thus, **अधियता** f., **अधियत्स** n., 'the rank of a Kṣatriya'.

## Vocabulary XXXVI.

## Verbs:

- कृ** (*karōti, kurutē*) do, make.  
 + **अप** do evil to, harm (*gen., loc., or acc.*).  
 + **असम्** prepare, adorn.  
 + **आविस्** (*āvīṣkarōti*) make known, exhibit.  
 + **उप** do good to, benefit (*gen., loc.*).  
 + **तिरस्** hide; blame, find fault with (*acc.*).  
 + **पुरस्** put at the head.  
 + **प्रति** pay, recompense; punish (*acc. rei, gen., dat. or loc. pers.*).

+ **प्रादुस्** make known, or visible.

+ **सम्** (§ 395) prepare, adorn; consecrate.

**क्षन्** (*kṣapōti, kṣaputē*) wound.

**तन्** (*tanōti, tanutē*) stretch, extend (tr.); perform (a sacrifice).

+ **आ**, cause, bring about.

+ **प्र** spread abroad (tr.).

**दुष्** (*dūṣyati*) be defiled.

**मन्** (*manutē*) think, consider.

## Subst.:

- अभिहोषिन्** m., priest of a certain kind.  
**अन्वय** m., progeny, descendant.  
**अभिप्राय** m., plan; view; opinion.  
**उरस्** n., breast.  
**कसिङ्ग** m., name of a tribe.  
**कान्ति** f., charm, grace.  
**चमत्कार** m., astonishment.  
**चातुर्मास** n., a certain sacrifice.  
**चीमुख** m., name of a tribe.  
**तिरस्करिणी** f., veil.

**दोष** m., fault.

**नीति** f., conduct of life; ethics; politics.

**भूमुक्** m., king.

**महानस** n., kitchen.

**मांस** n., flesh.

**सवय** n., salt.

**सज्जन** n., spice.

**सवहार** m., trade.

**संशय** m., doubt.

**सूद्** m., cook.

Adj.:

अन्ध, f. °आ, blind.

अवश्य, f. °आ, necessary.

°ज्ञ, f. °आ, knowing.

°भुज् enjoying.

वह्म, f. °आ, dear.

व्यक्तीक, f. °आ, wrong, false.

शुभ, f. °आ, good, proper.

सज्ज, f. °आ, ready.

## Exercise XXXVI.

यो ऽनधीत्य द्विजो वेदमन्य च कुर्वते अमम् ।

स जीवन्नेव शुद्धत्वमाप्नु नञ्छति सान्वयः\* ॥ २१ ॥

यत्करोत्यशुभं कर्म शुभं वा यदि सत्तम ।

अवश्यं तत्समाप्नोति पुरुषो ऽच न संशयः ॥ २२ ॥

कुर्वन्नपि व्यक्तीकानि यः प्रियः प्रिय एव सः ।

अनेकदोषदुष्टो ऽपि कायः कस्य न वह्मः ॥ २३ ॥

यो ब्रह्मणा कर्णोपावृणोति तं पितरं मातरं च मन्वागो न द्रुष्टेत्तस्मि  
 कदाचन । १ । इदं ते क्षोभान्वस्य वृत्तं मनसि चमत्कारमातनोति । २ ।  
 भो राजन् नीतिघ्नानां मन्त्रिणामभिप्रायं श्रुत्वा यद्वितं तत्स्वीकुरुष्व । ३ ।  
 अक्षयशांसि दिशु प्रतनुयुरिति मत्वा भूयसीं त्रियं भूभुजः कविभ्यो  
 विभजन्ति । ४ । मांसमूलफलादि प्रभूतव्यज्जनेः सूदा महानसे संस्कर्युः । ५ ।  
 शत्रुघ्नपागतेषु शूरा युद्धाय सज्जीभूय स्वगुणानाविक्षुर्वन्तु । ६ । अप्सरस-  
 स्त्रिरस्त्ररिक्ता वपुस्त्रिरस्कुर्वते ऽविघ्नाताश्च मनुष्यानुपागच्छन्ति ॥ ७ ॥

8. Every-year an Agnihotrin must perform the Cāturmāsya (pl.).

9. Mayest thou, O Great-King, protect thy kingdom, benefitting  
 thy friends and harming thy enemies. 10. Brāhmanas find fault  
 with the trade-in-salt. 11. What thou didst (mid.), that distresses  
 thy friends even now. 12. May I recompense him (dat.) who has  
 done me a service. 13. By the command of the great-king consecrate  
 the four princes according to the law (विधि, instr.). 14. The  
 Cālukyas held away (राज्यं कृ) in Anahilapātaka 247 years.  
 15. By-the-charm-of-her-face the lotus-eyed eclipses (तिरस्कु) even  
 the moon. 16. If one consecrates a scholar, teaches him, makes

\* Poss. cpd, cf. § 374, 5.

him holy, then this one becomes his child (प्रजा). 17. The king-of-the-Kaliṅgas wounded his enemy in the breast with an arrow.

## Lesson XXXVII.

399. Verbs. *nā*-class. The class-sign is in the strong forms the syllable ना *nā* [या ṇā], accented, which is added to the root; in the weak forms it is नी *nī* [यी ṇī]; but before an initial vowel of an ending the ई of नी *nī* [यी ṇī] disappears altogether.

400. Thus, क्री 'buy': strong stem क्रीणा *kṛiṇā*, weak क्रीणी *kṛiṇī* (before a vowel, क्रीय् *kṛi*).

### Indicative.

	Active.			Middle.	
1. क्रीयामि	क्रीयीवस्	क्रीयीमस्	क्रीये	क्रीयीवहि	क्रीयीमहि
2. क्रीयामि	क्रीयीचस्	क्रीयीच	क्रीयीचे	क्रीयाचे	क्रीयीध्वे
3. क्रीयाति	क्रीयीतस्	क्रीयन्ति	क्रीयीते	क्रीयाते	क्रीयते

### Imperfect.

1. अक्रीयाम्	अक्रीयीव	अक्रीयीम	•थि	•थीवहि	•थीमहि
2. अक्रीयाम्	अक्रीयीतम्	अक्रीयीत	•थीचास्	•थाचाम्	•थीध्वम्
3. अक्रीयात्	अक्रीयीताम्	अक्रीयन्	•थीत	•थाताम्	•थत

### Imperative.

1. क्रीयामि	क्रीयाव	क्रीयाम	क्रीधि	क्रीयावहि	क्रीयामहि
2. क्रीयीहि	क्रीयीतम्	क्रीयीत	क्रीयीष्व	क्रीयाचाम्	क्रीयीध्वम्
3. क्रीयातु	क्रीयीताम्	क्रीयन्तु	क्रीयीताम्	क्रीयाताम्	क्रीयताम्

### Optative.

1. क्रीयीयाम्	क्रीयीयाव	क्रीयीयाम	क्रीयीच	क्रीयीवहि	क्रीयीमहि
etc.	etc.	etc.	etc.	etc.	etc.

### Participle.

क्रीयन्, f. क्रीयन्ती

क्रीयान्, f. •या

401. The ending of the 2nd sing. inv. act. is हि, never थि; and there are no examples of its omission. But roots of this class



ending in a consonant substitute for both class-sign and ending in this person the peculiar ending **ञान** *and*; thus, **बधान**, **अज्ञान**, **स-भान**, **गृहाण** (see §§ 402, 403).

402. The roots ending in **ञ** shorten that vowel before the class-sign; thus, **पू**, **पुनाति**, **पुनीते**. The root **यङ्** is weakened to **गृङ्**; thus, **गृह्णाति**.

403. A few roots which have a nasal in some forms outside the present-system, lose it in the present; thus, **यच्** or **यञ्**, **य-च्चाति**; **बन्ध्**, **बध्नाति**; **खम्** or **खञ्**, **खभ्नाति**. Similarly, **ञा** makes **आनाति**.

404. Root-class. In this class there is no class-sign; the root itself is also present-stem, and to it are added directly the personal-endings; in the opt. (and subj.: § 60, end) of course combined with the mode-sign. The root-vowel takes *guna*, if capable of it, in the strong forms.

405. Roots ending in vowels. Roots in **आ** of this class are inflected only in the active. In the 3rd pl. impf. act. they may optionally take as ending **उस्** instead of **अन्**, the **आ** being lost before it.\*

406. Thus, **या** 'go':

	Indicative.			Imperfect.		
1. यामि	यावस्	यामस्	अयाम्	अयाव	अयाम्	
2. यासि	यामस्	याव	अयाम्	अयातम्	अयात	
3. याति	यातस्	यान्ति	अयात्	अयाताम्	अयात् or अयुस्	

\* The same ending is also allowed and met with in a few roots ending in consonants; viz. **विद्** 'know', **वच्**, **दिक्**, **डुक्**, **मुक्**.

	Imperative.			Optative.		
1.	याणि	याव	याम	यायाम्	यायाव	यायाम
2.	याहि	यातम्	यात	यायास्	यायातम्	यायात
3.	यातु	याताम्	यातु	यायात्	यायाताम्	यायुस्
	Part. याम्, f. यात्री or यात्री (260).					

## Vocabulary XXXVII.

## Verbs:

१. अक्षम् (*acñdñti*) eat.  
 २. क्री (*kriñdñti, kriññti*) buy.  
 ३. यन् (*grathñdñti*) string together;  
 compose.  
 ४. ग्रह (*grhñdñti, grhññti*) take, seize.  
 + नि hold, restrain, check.  
 + प्रति take, receive.  
 ५. जान् (*jāñdñti, jāññti*) know.  
 + अनु allow, permit.  
 ६. पठ् (*pñdñti*) protect.  
 ७. पुष् (*pupñdñti*) make increase or  
 grow.  
 ८. पू (*pundñti, punñti*) clean.  
 ९. प्री (*prīñdñti, prīññti*), act., delight;  
 mid., rejoice.

१०. सु + चा (*āpldñvate*) drench.  
 ११. बन्ध् (*badhñdñti, badhññti*) bind;  
 catch; join; compose.  
 १२. भा (*bhñdñti*) gleam, glance.  
 १३. मा (*mñdñti*) measure.  
 + निस् work, create.  
 १४. मुष् (*muññdñti*) steal, rob.  
 १५. श्चुद् (*ññdñti*) + निस् steal.  
 १६. वृ (*vñññti*; also *vardñyati, -te*)  
 choose.  
 १७. शिष् + उद् remain over.  
 १८. स्तु (*stññdñti, stñññti*; see also in  
 Vocab. XXXV) strew.  
 १९. स्ना (*snñdñti*) bathe.  
 २०. हन् + अप remove.

## Subst.:

१. अक्षणि m., a gesture of respect-  
 ful greeting.\*  
 २. इच्छा f., wish.  
 ३. उदय m., rise.

४. कक्षा f., crescent.  
 ५. कृति f., work (literary).  
 ६. कोष m., treasure; treasury.  
 ७. क्षण m., n., moment; time.  
 ८. चामीकर n., gold.

\* The two hands hollowed and opened, and raised to the forehead.

दानव m., demon.

नाग m., snake.

जेष n., leading-rope, cord.

मन्त्र (५ 278) m., stirring-stick.

मन्दर m., n. pr., a mountain.

धूप m., sacrificial post.

अलाट n., forehead.

वर (vara) m., suitor, bridegroom.

वद्र (vadra) m., choice, privilege, favor.

शेष m., n. pr., a snake-demon who supports the earth.

समुन्नति f., height, elevation; high position.

Adj.:

अद्यतन\* of to-day.

धार्मिक right, just.

प्रसन्न (part of प्र-सद्) kindly disposed.

विदु knowing.

विवेकिन shrewd.

Adv.:

समक्षम् before, in the presence of (w. gen.).

### Exercise XXXVII.

परकायेन कवयः परद्रव्येण चक्षराः ।

निर्मुण्डितेन स्वकृति पुण्यव्ययतने चये ॥ २४ ॥

विवेकिनमनुप्राप्य गुणा यानि समुन्नतिम् ।

सुतरां रत्नमाभाति चामीकरनियोजितम् ॥ २५ ॥

यच्च विधातुमिच्छन्व्ययमानः प्रथमं वेदविद् अलिखो वृणीताम् । १ ।

यज्ञेषु पशून्स्वयंकृतेषु धूपेषु रज्जुभिर्बध्नाति ॥ २ ॥ देवानां कोपाधिं

शान्तिं नेतुं ताम्बुतिभिर्नक्षराजो ऽप्रीयात् । ३ । प्रसन्ना वयं वरं वृणी-

ज्वेति तैत्तिरी राजा धार्मिकत्वमवृणीत् ॥ ४ ॥ सोमं वृषभां सुताध्वर्य-

वसं पुनस्तु ॥ ५ ॥ मन्दरपर्वतं मन्त्रानं शेषनामं च जेषं कृत्वा देवदा-

नवा अमृतार्थं क्षीरोदधिममयन् ॥ ६ ॥ यथा सूर्य उदये भाति तथा

पापान्यपहाय नृजावकास्तुता नरा विभाति ॥ ७ ॥ बुद्धमर्च्येन नृक्षीया-

त्सुसमञ्जसिकर्मणा ॥ ८ ॥

9. Allow me to go now. 10. Take these jewels which I have

\* With the suffix तन (sometimes त्त) are made adjectives from adverbs, especially of time; thus, प्रत्न 'ancient', प्रातस्तन 'early', अस्तन 'of the morrow'.

given you (*pass. constr.*). 11. Let the great poet weave (यन्, बन्ध्) a verse-wreath of word-pearls (*instr.*). 12. Every-day two thieves robbed the king's treasury. 13. He who receives (*part.*) gifts from every one is polluted (दुष्). 34. The Creator formed the world by his will (स्वेच्छया) alone. 15. Betake thyself (या) for salvation to the gods' protection. 16. Let kings restrain the wicked by punishments. 17. We saw Rāma's daughter coming out (*pres. part.*) of the house. 18. Let the bridegroom grasp the maiden's hand before the fire. 19. An Aryan must not eat another's leavings (उद्-शिष्य, *pass. part., neut. sing.*). 20. One must bathe daily in unconfined (*part. from नि-हृष्य*) water. 21. May the three-eyed god, the great-lord (ईश्वर) whose-forehead-is-adorned-with-the-crescent, protect you.

## Lesson XXXVIII.

407. Verbs. Root-class, cont'd.\* Roots ending in an *i*-vowel or an *u*-vowel (except *गृ* 'go') change these into *हृ* and *उहृ* before vowel-endings in weak forms, when not gunated.

408. Root *गृ* 'go' (*act.*, but used in mid. with the prep. अधि: 'go over for oneself', i. e. 'repeat, learn, read'; the *गृ* then becomes *हृ*, as above).

	Indicative.					
	Active.		Middle.			
1. एभि	हवस्	हमस्	अधीये	अधीवहे	अधीमहे	
2. एबि	हमस्	हव	अधीवि	अधीयावे	अधीमि	
3. एति	हतस्	यन्ति	अधीवि	अधीयाते	अधीयते	

\* A number of roots belonging to this class accent the root-syllable throughout, in weak as well as in strong forms—except of course in the imperfect.

## Imperfect.

(for augment cf. § 179.)

- |           |       |        |         |           |          |
|-----------|-------|--------|---------|-----------|----------|
| 1. आद्यम् | ऐव    | ऐम     | अधीयि   | अधीवहि    | अधीमहि   |
| 2. ऐस्    | ऐतम्  | ऐत     | अधीयास् | अधीयावाम् | अधीभ्यम् |
| 3. ऐत्    | ऐताम् | आद्यन् | अधीत    | अधीयाताम् | अधीयत    |

## Imperative.

- |          |       |       |         |           |          |
|----------|-------|-------|---------|-----------|----------|
| 1. अयानि | अयाव  | अयाम् | अधीष्वि | अधीयावहि  | अधीयामहि |
| 2. इहि   | इतम्  | इत    | अधीष्व  | अधीयावाम् | अधीभ्यम् |
| 3. एतु   | इताम् | यन्तु | अधीताम् | अधीयाताम् | अधीयताम् |

## Optative.

इयाम् etc., 3rd pl. इयुस् अधीषीथ etc.

## Participle.

यन्, f. यती अधीयान्, f. \*आ

409. The root शी (mid.), 'lie', has *guṇa* throughout; thus, श्ये, श्ये, श्येते, श्येहे etc.; impf. अश्रयि, अश्रयास् etc.; opt. श्रयीथ etc., part. श्रयान्. Other irregularities are the 3rd persons pl.: indic. श्ररते, inv. श्ररताम्, impf. अश्ररत.

410. The roots of this class ending in च have in their strong forms the *vyddhi* instead of the *guṇa*-strengthening before an ending beginning with a consonant.

411. Thus, सु 'praise':

## Indicative.

## Active.

## Middle.

- |           |       |         |      |        |       |
|-----------|-------|---------|------|--------|-------|
| 1. स्तोमि | सुवस् | सुमस्   | सुवे | सुवहे  | सुमहे |
| 2. स्तोषि | सुवस  | सुष     | सुवे | सुवाषे | सुधे  |
| 3. स्तोति | सुतस् | सुवन्ति | सुते | सुवाते | सुवते |

Imperfect. Act.: 1. असुवम्, 2. असुीस्, 3. असुीत्, 3rd pl. असुवन्. Mid.: 1. असुयि, 3rd pl. असुवत.

Imperative. Act.: सुवानि, सुहि, स्तोतु, सुवाव etc., 3rd pl. सुवन्तु. Mid.: सुवे, सुष्व, सुताम्, सुवावहि etc., 3rd pl. सुवताम्.

Optative. सुयाम् etc. सुवीथ etc.

Participle. Act.: जुवन्, f. ०वती. Mid.: जुवान्.

412. The root जू, 'say', takes the union-vowel ई after the root when strengthened, before the initial consonant of an ending.\* Thus:

Indicative.

Active.

Middle.

1. ज्ञवीमि	जूयस्	जूमस्	जूवे	जूयहे	जूमहे
2. ज्ञवीषि	जूयस्	जूय	जूवे	जूवाथे	जूध्ये
3. ज्ञवीति	जूतस्	जूवन्ति	जूते	जूवाति	जूवते

Imperfect. Act.: अज्रवन्, अज्रवीस्, अज्रवीत्; अज्रूय etc.; 3rd pl. अज्रुवन्. Mid.: अज्रुवि, अज्रुयास् etc.; 3rd pl. अज्रुवत्.

Imperative. Act.: ज्ञवे, ज्ञूहि, ज्ञवीतु; ज्ञवाय etc.; 3rd pl. ज्ञुवन्तु. Mid.: ज्ञवे, ज्ञूय etc.

Optative. Act.: ज्ञूयाम् etc. Mid.: ज्ञुवीय etc.

Participle. Act.: जुवन्. Mid.: जुवान्.

413. Emphatic Pronoun. The uninflected pronominal word स्वयम् signifies 'self', 'own self'. It is oftenest used as a nominative, along with words of all persons and numbers; but not seldom it represents other cases also.

Vocabulary XXXVIII.

Verbs:	
इ (diti) go.	+ प्र explain, teach; announce.
+ अधि (adhiti) repeat, read.	+ वि explain, etc.
+ अप (apāti) go away, depart.	इ (rāti) cry, scream.
+ अभि approach.	+ वि scream.
+ अस्मन् set (of heavenly bodies).	शी (śeti) lie, sleep.
+ उद् rise (of heavenly bodies).	+ अधि lie asleep on (acc.).
+ उय approach.	सू (sūti) bring forth, bear.
ज (braciti, brāti) speak, say, state.	+ प्र bring forth.
	सु (stāti) praise.

\* Special irregularities in this verb are occasionally met with, such as ज्ञमि, ज्ञवीहि. Some of the verbs in उ are allowed to be inflected like ज, but forms so made are rare.

## Subst.:

जिन m., n. pr., a name of Buddha.

विङ्का f., tongue.

नीलकण्ठ m., n. pr.

न्याय m., logic.

पुष्प n., flower.

प्रश्न m., question.

मानस n., sense, understanding.

वध m., killing, murder.

मुनःश्रेष्ठ m., n. pr.

सहचर m., companion; स्त्री f., wife.

साक्षिन् m., witness.

सारस m., crane.

## Adj.:

उद्यत, f. स्था, ready.

उद्योगिन् diligent, energetic.

करुण, f. स्था, lamentable.

कारिन् making, doing.

## Adv.:

अधस् below, down, on the ground.

## Exercise XXXVIII.

पुण्याणीव विचिन्वन्तमन्यथ गतमानसम् ।

अनवाप्तेषु कामेषु मूलुरभ्येति मानवम् ॥ २६ ॥

भो दुष्कृतकारिणः । अस्मादनादपेतेति क्रोधाद्विरात्रमहरिष-  
वधोद्यताभ्याधानप्रवीत् ॥ १ ॥ गुरुमभिवाद्य शिष्यसं ब्रूयादधीष्वा भो  
(§ 264) इति ॥ २ ॥ कानि शास्त्राणि काष्ठां त्वमधीषाः । ३ । न्यायादीनि  
वद् दर्शनाणि श्रीनीलकण्ठपण्डितस्य गृहे ऽहमधीयि ॥ ४ ॥ अपीवोमा-  
वष्टाभिर्द्धग्भिर्द्धग्विरसोदिन्द्रावष्टयी च तिसृभिः ॥ ५ ॥ उद्योगिन्  
पुरुषसिंहं स्वयमुपैति लक्ष्मीः ॥ ६ ॥ सा विङ्का या जिनं स्वीति तच्चित्तं  
यज्जिने रतम् ॥ ७ ॥ आचार्याः शिष्यान्वर्मं प्रव्रुवते ॥ ८ ॥ इतसहचराः  
सारसाः करुणं विव्रवन्ति ॥ ९ ॥ श्रीमन्नी राजभिराहताः पण्डिताः  
सर्भा यन्ति धर्मप्रज्ञांश्च विव्रवते ॥ १० ॥

11. The three wives of Daçaratha bore four sons. 12. Rāma and Lakṣmaṇa, followed-by-Sītā, went (च) into the forest. 13. Women whose-husbands-are-dead must sleep six months on the ground. 14. A witness stating anything other-than-what-was-seen-or-heard is to be punished (fut. pass. part.). 15. All guilt departs from one-who-has-done-penance. 16. One must not look

at (म-ईष) the rising or the setting sun. 17. Why hast thou come (अभि-ह) to-my-house with-wife and with-children? 18. "Praise Varuṇa": thus the gods addressed Çunaḥçepa *who was* bound to the sacrificial post. 19. Always speak the truth. 20. In a kingless land the rich do not sleep in peace (सुषेव).

## Lesson XXXIX.

414. Verbs. Root-class, cont'd. Roots ending in consonants. The endings of the 2nd and 3rd sing. impf. act. are generally dropped, and the resulting root-final treated according to the usual rules for finals.\* Cf. §§ 239, 242. But a root ending in a dental mute sometimes drops this final mute instead of the added सू in the second person; and, on the other hand, a root or stem ending in सू sometimes drops this सू instead of the added त् in the third person: in either case establishing the ordinary relation of सू and त् in the second and third persons.

415. Roots in च् and ज् substitute क् for those letters before त्, च् and सू (which then becomes क्); and क् before घ्. Thus, वच् 'speak': वचि, वचि, वक्ति (only these three forms used).

416. Root विद् 'know, (act. only):

Indicative.	Imperfect.
1. वेत्ति विदस् विदस् अवेदम्	अविह अविह
2. वेत्सि वित्वस् वित्व अवेस् or अवेत्	अविताम् अविता
3. वेत्ति वित्तास् विदन्ति अवेत्	अवित्ताम् अविदुस्
Imv.: वेदानि, विहि, वेणु; वेदाव, वित्तम्, वित्ताम्; वेदाम,	
वित्त, विदन्तु. — Opt.: विद्याम्, etc.	

\* In the inflection of roots with final consonant, of this class and the reduplicating and nasal classes, euphonic rules find very frequent application. The student is therefore advised at this point to read carefully the chief rules of euphonic change in Whitney's Grammar, §§ 139—233 (the two larger sizes of print).



417. This root also makes a perfect without reduplication (but otherwise regular) which has always the value of a present. The forms of the indic. are:

Sing. 1. वेद्, 2. वेत्स्य, 3. वेद्; du. 1. विद्, 2. विदधुस्, 3. विदतुस्; pl. 1. विद्म, 2. विद्, 3. विदुस्. The participle is विद्वांस, f. विदुषी (cf. § 268).

418. The root अद्, 'eat' (act.), inserts अ before the endings of the 2nd and 3rd sing. impf.; thus, आदस्, आदत्.

419. The root हृन्, 'kill' (act.), is treated somewhat as are noun-stems in अन् in declension (§ 283). Thus:

Indicative.			Imperfect.		
1. हृषि	हृन्वस्	हृषस्	अहन्म	अहन्व	अहन्
2. हंसि	हृषस्	हृष	अहन्	अहतम्	अहत
3. हन्ति	हतस्	घन्ति	अहन्	अहताम्	अघन्

Imv.: हृणानि, अहि\*, हन्तु; हृणाव, हतम्, हताम्; हृणाम, हत, घन्तु. — Opt.: हृन्वाम् etc. — Part.: घन्तु, f. घन्ती.

420. Roots in म्, ष्, ष्, substitute ष before स् (which then becomes ष्), ष before त् and ष् (which become ट् and ट्), and ष before ष् (which becomes ष्). Thus, द्विष् 'hate' (act. and mid.):

Indicative Act.			Imperfect Act.		
1. द्विषि	द्विष्वस्	द्विष्वस्	अद्विषम्	अद्विष्व	अद्विष्व
2. द्विषि	द्विष्वस्	द्विष्व	अद्विट्	अद्विटम्	अद्विट
3. द्विषि	द्विष्वस्	द्विष्वन्ति	अद्विट्	अद्विष्वाम्	अद्विष्वन्

Imv. Act.: द्विषानि, द्विषुटि, द्विषु; द्विषाव etc.

421. चक्ष्, 'see' (mid.): Pres. Ind.: चक्षे, चक्षे, चक्षे; चक्षस्वहे, चक्षामहे, चक्षते; चक्षहे, चक्षुहे, चक्षते. — Impf.: अचक्षि, अचक्षाम्, अचक्ष; अचक्षहि, अचक्षाम, अचक्षताम्; अचक्षहि, अचक्षन्, अचक्षन्त.

\* Anomalous dissimilation.

422. 1. ईम्, 'rule' (mid.), inserts ह before endings beginning with स and घ; thus, 2nd sing. ईशिषे. — 2. वम्, 'wish' (act.), is in weak forms contracted to उम्; thus, 3rd. pl. उग्रन्ति.

423. मुञ्, 'rub', 'clean' (act.), has *vrddhi* in the strong forms, and optionally also in weak forms when the endings begin with a vowel. In the treatment of the root-final this verb follows the roots in म्. Thus, ind. 3rd sing. मार्षि, du. मृष्टस्, pl. मृचन्ति or मार्चन्ति.

## Vocabulary XXXIX.

## Verbs:

ईम् (*īṣte*) rule, own (*w. gen.*).

वच् (*cdṣte*) + आ relate; call, name.

+ आ explain.

द्विष् (*dvīṣti, dvīṣtd*) hate.

+ म hate extremely.

मुञ् (*mṛṣti*) rub, wipe.

+ चप wipe away, off.

+ म wipe off.

राध् + चप (*aparādhnōti*) do wrong.

वम् (*vdṣti*) wish.

विद् (*vētti; vēda*) know, consider.

हन् + चमि smite.

+ नि kill.

## Subst.:

ओष्ठ m., lip.

वय m., decay, destruction.

चक्षुस् n., eye.

जेतृ m., conqueror.

दया f., compassion, pity.

प्रलय m., destruction.

भव m., n. pr., a name of Īiva.

मन्त्र m., sacred text; spell, charm.

याम m., watch (of the night).

वृत्त n., conduct.

शास्त्र n., grammar.

रिषि m., n. pr., a Rishi.

शङ्का f., hesitation.

शर्व m., n. pr., a name of Īiva.

श्रुत n., learning.

सर्ग m., creation.

स्थिति f., condition, existence.

## Adj.:

वाच्य, f. \*वा, blameworthy, culpable.

## Exercise XXXIX.

करोति पापं यो ऽज्ञानाज्ञानो वेत्ति च चयम् ।

प्रदिष्टि साधुवृत्तांश्च स लोकोक्षेति वाच्यताम् ॥ २७ ॥

पक्ष पक्षजुते हस्ति दक्ष हस्ति वषाजुते ।

शतमञ्जानुते हस्ति सहस्रं पुष्पाजुते\* ॥ २८ ॥

सर्वं वृत्तार्थं यथावृत्तमाचक्षुम् ॥ १ ॥ शर्व इति ग्राह्यः शिष्यमा-  
चक्षते भव इत्युदघः ॥ २ ॥ प्रदिषतीं भार्या किं मां देवीत्वप्रवोत्प-  
तिः ॥ ३ ॥ पुराणेषु चिमुवनसर्गस्थितिप्रवयाम्बाखो व्याचष्टे । ४ । यो  
ऽस्मान्प्रदिष्टि यं च वयं द्विप्पसमेभिर्मन्त्रैर्हृणाम ॥ ५ ॥ यो ब्रह्मचर्यं चरित्वा  
मुख्यानुज्ञाती यथाविधि स्नाति तं सर्वलोकपूर्णं स्नातकं विदुः ॥ ६ ॥  
अनपराधं ततोपश्रुत्वांश्च कथं भोः पापात्तत्त्वं मां हंसि ॥ ७ ॥ अमुषि-  
क्षितमङ्गं मुदा प्रमुष्टमग्निः परिमुहति ॥ ८ ॥ भवो दिवो भव ईष्टे पु-  
त्रिभ्याः ॥ ९ ॥ मां धक्षतीं परकी नाचक्षीत ॥ १० ॥ वक्षमपि पृथ्वीराजं  
निर्दया (§ 374, 6) यवना असिनास्त्रम् ॥ ११ ॥

12. Hear the words of the learned man who explains (*pres. part.*) the science of-grammar. 13. Know *that* Rāma (*acc.*) is the son, famous in the-three-worlds, of Daśaratha, and the conqueror of Rāvaṇa, lord-of-Laṅkā. 14. Having sipped (आ-चक्ष्) water thrice, one wipes the lips twice; according to others, once.\*\* 15. Two warriors smote (अभि-हृन्) with arrows the king-of-the-Aṅgas, who had murdered their companions. 16. Kill without hesitation even (अपि) a teacher who approaches (*past. pass. part.*) in order to kill you. 17. Why dost thou consider (चिद्) me a Çūdra, *though* know-  
ing (आ *ger.*) my learning-and-conduct? 18. Do not hate the sons-  
of-Pāṇḍu. 19. The women *whose-sons-were-dead*, having lamented greatly, wiped the tears from their eyes. 20. Thou, O Lord, rulest over bipeds and quadrupeds (*gen.*).

\* Refers to false witness before a court. An untruth where small beasts (sheep, etc.) are concerned, involves the destruction of five ancestors; where cattle are concerned, of ten, etc.

\*\* सकृदित्यने.

## Lesson XL.

424. Verbs. Root-class, cont'd. आस् 'sit' (mid.): Indie. आसे, आस्ये, आसी; आस्यहे etc.; आस्यहे, आस्ये\*, आसते. Impf. आसि, आस्यस्, आस etc. Inv. आसी, आस्य, आस्याम् etc. Part. आसीन (unique).

425. The root शास्, 'command' (act.), substitutes in the weak forms with consonant-endings the weakened stem शिष्; thus, Indie. sing. शासि etc.; du. शिष्वस् etc.; but 3rd pl. शासति. Impf.: अशासन्, अशास्, अशात्\*\*; अशिष्व etc.; but 3rd pl. अशासुस्. Inv. 2nd sing. शाधि; 3rd pl. शासतु.

426. The extremely common root 1अस्, 'be' (act.), loses its vowel in weak forms, except when protected by the augment. The 2nd sing. inv. is एधि; in the 2nd sing. indic. one स् is omitted; in the 2nd and 3rd sing. impf. ई is inserted before the ending. Thus:

Indicative.			Imperfect.		
1. अस्मि	सस्	अस्	आसम्	आस	आस.
2. अस्मि	सस्	अ	आसीस्	आसन्	आस
3. अस्मि	सस्	सन्ति	आसीत्	आसाम्	आसन्
Imperative.					
1. अस्मि	असाव	असाम	Opt.: स्याम् etc.; 3rd pl. स्युस्.		
2. एधि	सन्	अ	Part.: सन्, f. सती.		
3. असु	साम्	सन्तु			

427. Roots in ह् (except दिह् and दुह्) combine ह् with त्, च् and छ् into ह्, and then lengthen preceding अ, इ, उ; before स्, ह् becomes ह्; in 2nd and 3rd sing. impf. act. (where the endings are dropped) the ह् becomes ह्. Thus, लिह् 'lick' (act. and mid.): Impf. act.: अलोहन्, अलोह, अलोह; अलित्, अलोहन्,

\* Or आध्. So आहुम् or आध्वम् (inv., impf.).

\*\* See § 414. अशात् is said to be used in 2nd pers. also.

अनीडाम्; अलिह, अलीड, अलिहन्. Imv. mid.: लेहे, लिह, लीडाम्; लेहावहे, लिहायाम, लिहाताम्; लेहामहे, लीहूम, लिहताम्.

428. In the two roots दुह्, 'milk' (act. and mid.), and दिह्, 'smear' (act.), the final ह् represents an earlier guttural which reappears in the inflection. Thus, from दुह्:

## Indicative.

## Imperfect.

- |             |         |         |        |           |        |
|-------------|---------|---------|--------|-----------|--------|
| 1. दोह्     | दुह्    | दुहस    | अदोहम् | अदुह      | अदुह   |
| 2. धोचि*    | दुग्धस् | दुग्ध   | अधोक्  | अदुग्धम्  | अदुग्ध |
| 3. दोग्धि** | दुग्धस् | दुहन्ति | अधोक्  | अदुग्धाम् | अदुहन् |

Ind. mid.: दुहे, धुचे, दुघे; दुहहे etc. Impf. mid.: अदुहि, अदुग्धास्, अदुग्ध; अदुहहि etc.; अदुहहि, अधुग्धम्, अदुहत. Imv. mid.: दोहे, धुत्स, दुग्धाम्; दोहावहे etc.; दोहामहे, धुग्धम्, दुहताम्.

429. The roots रुद्, 'weep', स्वप्, 'sleep', अश्, 'breathe', अस्, 'breathe' (all act.), insert ह् before all endings beginning with a consonant, except स् and त् of 2nd and 3rd sing. impf., where they insert either च or ह्. Thus, रुद्: Pres. indie.: रोदिमि, रोदिवि etc., 3rd pl. रुदन्ति. Impf.: अरोदम्, अरोदस् or \*दोस्, \*दत् or \*दीत्; अरुदिव etc.; 3rd pl. अरुदन्. Imv.: रोदानि, रुदहि, रोदितु etc. Opt.: रुयाम् etc. (या being mode-sign).

## Vocabulary XL

## Verbs:

अश् (*āśi*) breathe.

+ प्र (*prāpiti*) live.

अस् (*asti*) be.

आस (*āste*) sit.

+ उप sit by; wait upon; attend; reverence.

\* cf. §§ 244, 249.

\*\* When the final sonant aspirate of a root is followed by त् or च् of an ending, the whole group is made sonant, and the aspiration of the root-final is not lost, but is transferred to the initial of the ending.

चक्ष् + प्र-वि (praviedlati) move,  
stir (tr.).  
दिह् (dēgdhi) smear.  
दुह् (dōgdhi, dugdhē) milk.  
मील् + नि (nīmīlati) shut (the  
eyes).  
रुद् (rōditi) weep.  
लिह् (lēdhi, liḍhē) lick.  
+ लव lick.

विश् + समा approach.  
शास् (śāste) command, govern.  
व्वास् (vvasiti) breathe..  
+ च्वा or समा breathe gently,  
revive.  
+ वि be confident, trust (w. gen.  
or loc. of pers.)  
उद् + उत्तिष्ठ (uttīṣṭhati) arise.

## Subst.:

उपभोग m., enjoyment.  
केश m., hair.  
दान n., gift, generosity.  
वासा f., girl, maiden.  
मुसल m., n., club, pestle.  
रधिर n., blood.  
सन्न n., sacrifice.  
सवितृ m., n. pr., the sun-god  
Savitar; the sun.

शून्ध m., shoulder.

## Adj.:

धीर, f. \*च्वा, firm, resolute.  
निपुण, f. \*च्वा, shrewd, skilled.  
न्याय, f. \*च्वा, right, proper.  
प्रमत्त, f. \*च्वा, careless.

## Indecl.:

प्रातर early, in the morning.  
भूशम् greatly, much.

## Exercise XL

निन्दन् नृ नीतिनिपुणा यदि वा क्षुब्धम्

सक्तीः समाविशतु गच्छतु वा यथेष्टम् ।

अथैव वा मरणमस्तु युगाकारे वा

न्यायात्पथः प्रविचक्षन्ति पदं न धीराः ॥ २९ ॥

क्षेनो मुसलं शून्धे कृत्वा मुक्तकेशो राजानमुपेत्य श्लाघां मामि-  
तिब्रूयात् ॥ १ ॥ मिश्रधुषु पापेषु न विश्वसिति बुद्धिमान् ॥ २ ॥ महो-  
दधिमध्ये शेषनागमधिशयानो विष्णुः सुखं स्वपिति ॥ ३ ॥ प्रमत्तैर्ष-

\* After उद्, the initial स् of उद्वा and उद्वस् is dropped; thus, उद्वानुम् for उद्वानुम्.

स्त्रिभिर्भूमौ निहितानि हवींषि ज्ञानाववासीडाम् ॥ ४ ॥ सुखमासां  
भवानिति जनुमनुजातो ऽपयन्सखा सखायं ब्रूयात् ॥ ५ ॥ सुन्दरि  
समाश्रसिहि समाश्रसिहीति भयनिमीक्षिताचीमुर्वशीं पुष्करवा चक्र-  
वीत् ॥ ६ ॥ गुह्यक्रोधभीताः शिष्या राशिं वेदानधीयत ॥ ७ ॥ असु-  
यशः सुतवृत्ते स्थां श्रियः सन्तु न तु भक्तिं विना स्वयं प्राप्नुयाः ॥ ८ ॥  
दानोपभोगहीनः पुमाश्च सन्नपि न जीवति ॥ ९ ॥ दीर्घसन्नमुपासते ये  
ब्रह्मचर्यं चरन्ति ॥ १० ॥

11. Long may the great-king govern the earth according to law. 12. *There* was a mighty king, Nala by name (नाम), son of Virasena. 13. The lion, satiated-with-the-blood-of-the-slain-gazelle, licked *his* mouth with *his* tongue. 14. Let the householder say to the guest: "where didst thou sleep during the night"? 15. The cowherd milked the cows twice daily. 16. The boy, beaten by *his* father, wept bitterly (भूयन्). 17. Whose daughter art thou, girl? 18. Know *that* that by which thou livest, and the whole world lives, *is* the world-spirit. 19. Having arisen in the morning, reverence the sun (सवित्रे). 20. If you do not praise Rāma, there will be no salvation for you (*uss असु, in pres. opt.*).

## Lesson XLI.

430. Verbs. Reduplicating Class. This class forms the present-stem by prefixing a reduplication to the root.\*

431. The rules governing the reduplication are as follows:

1. The consonant of the reduplicating syllable is in general the first consonant of the root; thus, दा, ददा. But, (a) a non-aspirate is substituted for an aspirate; and (b) a palatal for a guttural

\* Only a small proportion of the roots of this class retain the accent on the root-syllable in the strong forms. In the great majority, the accent is on the reduplication, both in the strong forms and in those weak forms whose endings begin with vowels.

or ह्; thus, धा, दधा; खिद्, विखिद्; द्रो, विद्रो; (o) if the root begin with a sibilant followed by a non-nasal mute, the latter is repeated (with observance of a), not the sibilant; thus, खा, तखा.

2. A long vowel is shortened in the reduplicating syllable; and ष् is replaced by ह्; thus, द्दा and दधा above; भो, विभी; भू, विभू.

432. The present-stem gunates the root-vowel in the strong forms; thus, विभो, strong विभे; विभू, strong विभ्र्.

433. The verbs of this class lose the ञ् from the endings of the 3rd pl. in the active as well as in the middle; and in the 3d pl. impf. act. always take उत्, before which a final radical vowel has *guna*; thus, अविभ्रत्.

434. Root भू, 'bear, carry'. For 2nd and 3rd sing. impf. act., cf. §§ 122, 414.

#### Indicative.

	Active.			Middle.	
1. विभमि	विभुवस्	विभुमस्	विभे	विभुवहि	विभुमहे
2. विमर्षि	विभुषस्	विभुष	विभुषे	विधाषे	विभुषे
3. विभर्ति	विभुतस्	विभुति	विभुते	विधाते	विभुते

#### Imperfect.

1. अविभ्रम्	अविभुव	अविभुम	अविधि	अविभुवहि	०भुमहि
2. अविभ्र्	अविभुतम्	अविभुत	अविभुषास्	अविधाषाम्	०भुधम्
3. अविभ्र्	अविभुताम्	अविभ्रत्	अविभुत	अविधाताम्	०धत्

#### Imperative.

1. विभराणि	विभराव	विभराम	विभरी	विभरावहि	विभरामहे
2. विभुहि	विभुतम्	विभुत	विभुष्व	विधाषाम्	विभुधम्
3. विभर्तु	विभुताम्	विधतु	विभुताम्	विधाताम्	विधताम्

Opt. act.: विभुयाम् etc.; mid.: विधीय etc.

Part. act.: विधत् (§ 259), f. विधतो; mid.: विधास.

435. The roots 1द्, 'give', and 1धा, 'put', lose their radical vowel in the weak forms, leaving the weak stems दद् and दध्.



In the 2nd sing. imv. act. they form देहि and धेहि. The inflection of धा is as follows:\*

## Indicative.

	Active.			Middle.	
1. दधामि	दध्मस्	दध्मस्	दधे	दध्वहे	दध्वहे
2. दधासि	धत्स्	धत्स्	धत्से	दधाधे	धज्जे
3. दधाति	धत्सु	दधति	धत्ते	दधाति	दधते

## Imperfect.

1. अदधाम	अदध्म	अदध्म	अदधि	अदध्वहि	अदध्वहि
2. अदधास्	अधत्तम्	अधत्त	अधत्वास्	अदधाधाम	अधज्जम्
3. अदधात्	अधत्ताम्	अदधुस्	अधत्त	अदधाताम्	अदधत

## Imperative.

1. दधामि	दधाय	दधाम	दधे	दधाधेहि	दधामहे
2. धेहि	धत्तम्	धत्त	धत्स्	दधाधाम	धज्जम्
3. दधानु	धत्ताम्	दधनु	धत्ताम्	दधाताम्	दधताम्

Opt. act.: दध्याम् etc.; mid.: दधीय etc.

Part. act.: दधत्, f. दधती; mid.: दधाय.

436. The root 1द् is inflected in precisely the same way, but with change everywhere of ध् to द्, except where ध् belongs to the ending.

437. The root 1ह्, 'quit, abandon' (act.), drops the ह् in weak forms where the ending begins with a vowel, and in the opt.; thus, indic. 3rd sing. अहति, pl. अहति; impf. 3rd. sing. अहहात्, pl. अहज्जस्; opt. अह्यात्. The 2nd sing. imv. is अहीहि or अहिहि. In the other weak forms before consonant-endings the stem is either अही or अहि; thus, अहीमस् or अहिमस्.

438. 1मा, 'measure' (mid.), and 2ह्, 'move, go' (mid.), form

\* In combination with त् or य् of an ending, the ध् of दध् does not give ध, but follows the general rule of aspirate and of surd and sonant combination; and the lost aspiration is thrown back upon the initial of the root.

मिमो and जिही before consonant-endings, मिम् and जिह् before vowel-endings; thus, 3rd persons indic. मिमोति, मिमाति, मिमते.

439. ऊ 'pour, sacrifice' (act. and mid.), makes the 2nd sing. inv. ऊञ्चि; 3rd persons impf. अजुहोत्, अजुञ्जताम्, अजुहवुस्.

440. 1. भी, 'fear' (act.), may shorten its vowel in weak forms; thus, बिभीमस् or बिभिमस्, बिभीयात् or बिभियात्. — 2. ह्री, 'be ashamed' (act.), changes its weak stem जिह्री to जिह्रिय् before vowel-endings; thus, indic. 3rd persons जिह्रेति, जिह्रीतस्, जिह्रियति.

### Vocabulary XLI.

#### Verbs:

1दा (dādati, dattē) give.

+ प्र entrust.

1धा (dādhati, dhattē) put, place.

+ अपि close, shut.

+ आप् put on; (mid.) take, receive.

+ वि arrange, ordain.

+ सम् unite, put together; lay on.

1हा (jāhāti) quit, abandon, neglect.

ह्री (jihrēti) be ashamed.

#### Subst.:

अमय n., safety; feeling of safety.

असुर m., demon.

आहुति f., oblation.

महिष m., n. pr.

मृग m., gazelle.

वित्त n., possessions, wealth.

शेष m., n., rest, remainder.

स्नातक m., one who has per-

formed the ablution customary at the end of religious pupilage.

#### Adj.:

देव, f. ० ई, divine.

विशिष्ट, f. ० च, excellent, remarkable.

#### Adv.:

सायम् at evening.

### Exercise XLI.

यद्दासि विशिष्टेभ्यो यस्मान्नासि दिने दिने ।

तत्ते वित्तमहं मन्ये शेषं नृणां रक्षसि ॥ ३० ॥

यस्य काष्ठमयो\* इक्षो यस्य चर्ममयो मुखः ।

यस्य विप्रो ऽनधीयानस्त्रयस्त्रे नाम विधति ॥ ३१ ॥

यः सर्वभूतेभ्यो ऽभयं दत्त्वा प्रव्रजति तस्माद्यतेर्भूताणि न विभ्यति स च तेभ्यो न विभेति ॥ १ ॥ सायं प्रातर्ब्रह्मचारी प्रत्यहं समिधमपावाद्यात् ॥ २ ॥ ये द्वे काशं विधत्तस्ते महती ज्योतिषो खवीमि ॥ ३ ॥ नैकं पुत्रमन्यस्यै दद्यादन्यस्मात्प्रतिगृह्णीयाद्वा ॥ ४ ॥ यस्यान्यहिवासुरास्त्वै ऽपि देवा अभिभूयुस्ते शिवस्त पत्नी पार्वती बह्व ॥ ५ ॥ मिषां भवति (voc. sing. f.) देहीति चण्डियो मिषां चरन्मुयात् ॥ ६ ॥ एवा वरसा चाक्रान्तं पतिं पत्नी कदापि न ब्रह्मात् ॥ ७ ॥ यस्य भूषणान्वृतां कन्यां पिता यज्ञभूम्यामुखिणे ददाति स देवो विवाह उच्यते ॥ ८ ॥ शत्रुनाचातो (part., acc. pl.) दृष्ट्वा चण्डियाविषु धनुषोः समधत्ताम् ॥ ९ ॥ प्रायश्चित्तार्थे ऽष्टशतं घृताज्जतीनां जुहुधि ॥ १० ॥

11. Let the Adhvaryus pour the sacrificial offerings into the fire. 12. The seers ordain forty sacraments in the law-books (स्मृति). 13. Daçaratha entrusted his sons to Vasiṣṭha as scholars. 14. Meeting a woman in the forest, one should say to her: "Sister, be not afraid". 15. Let a Snātaka carry (wear) a garland, and an umbrella-and-shoes. 16. One who takes (part.) roots-fruits-or-grain from a strange-field, is to be punished. 17. Let the two doorkeepers close the door. 18. Do not neglect the teacher's command. 19. The royal-sage, who wore much jewelry, shone (विभ्रा) with great-brilliancy, like the sun. 20. The scholars who-have-not-learned-their-lessons are ashamed before their teacher (acc. or gen.).

## Lesson XLII.

441. Verbs. Nasal class. All roots of this class end in consonants. As class-sign they insert a nasal before the final con-

\* With the suffix मय, f. \*ई, are formed adjectives signifying 'made or composed or consisting of'. — In the second line, 'bear the name' merely, i. e. are not in reality such.

sonant, unless one be there already (as in मङ्); this nasal is adapted to the consonant, except in the strong forms, where it is expanded to the syllable ञ [य], which bears the accent.

442. The combination of the final radical consonants with those of the personal endings is in accordance with the rules already given for the root and reduplicating classes.

443. Thus, युज् 'join'; strong stem युजन्, weak युञ्.

#### Indicative.

	Active.				Middle.	
युजस्मि	युज्मस	युज्मस	युञ्जे	युज्महे	युज्महे	
युजसि	युक्कथस्*	युक्कथ	युञ्जे	युजाथे	युक्कथे	
युजति	युक्कथ	युजति	युञ्जे	युजाते	युजते	

#### Imperfect.

अयुजाम	अयुज्म	अयुज्म	अयुञ्जि	अयुज्महि	अयुज्महि	
अयुजन्	अयुक्कथ	अयुक्कथ	अयुक्कथास्	अयुजाथाम	अयुक्कथम्	
अयुजन्	अयुक्कथाम	अयुजन्	अयुक्कथ	अयुजाताम्	अयुजत	

#### Imperative.

युजामि	युजाव	युजाम	युजि	युजावहि	युजामहि	
युक्कथि	युक्कथ	युक्कथ	युक्कथ	युजाथाम	युक्कथम्	
युजन्तु	युक्कथाम	युजन्तु	युक्कथाम	युजाताम्	युजताम्	

Opt. act.: युज्याम् etc.; mid.: युज्यीथ etc.

Part. act.: युजन्, f. युजती; mid.: युजान्.

444. Root रुध् 'obstruct'; strong stem रुधन्, weak रुन्ध्.

#### Indicative.

	Active.				Middle.	
रुधस्मि	रुन्धस्	रुन्धस्	रुन्धे	रुन्धहे	रुन्धहे	
रुधसि	रुन्धस्	रुन्ध	रुन्धे	रुन्धाथे	रुन्धे	
रुधति	रुन्धस्	रुन्धति	रुन्धे	रुन्धाते	रुन्धते	

\* Instead of युक्कथस्, युक्कथे, and the like, it is allowed (and more usual) to write युक्कथस्, युक्कथे etc.; also रुन्धस्, रुन्धे etc., instead of रुन्धस् etc.; in each case omitting the consonant immediately following the nasal.

## Imperative.

इयधाणि इयधाव इयधाम इयधि इयधावहि इयधामहि  
 इन्धि इन्धम् इन्ध इन्धस् इन्धाधाम इन्धन्  
 इयधु इन्धाम् इन्धन्तु इन्धाम् इन्धाताम् इन्धताम्

Imperf. act.: अइयधम्, अइयत्, अइयत्; अइन्ध etc.; mid.: अइन्धि etc. — Opt. act.: इन्ध्याम् etc.; mid.: इन्धीय etc. — Part. act.: इन्धन्, f. इन्धती; mid.: इन्धान्.

445. Roots पिष्, 'grind, crush' (act.); and हिंस, 'injure, destroy' (act.):

## Imperfect.

अपिण्वम् अपिंष्व अपिंष्म अहिण्वम् अहिंस अपिंस अपिंस  
 अपिण्ट अपिंष्टम् अपिंष्ट अहिण्ट अहिंसम् अहिंस  
 अपिण्ट अपिंष्टाम् अपिंष्व अहिण्ट or णत् अहिंसाम् अहिंसन्

Ind. 2nd persons: पिणचि, पिंष्टस्, पिंष्ट; — हिणस्ति, हिंसस्, हिंस्य. Imv. 2nd persons: पिण्डहि, पिंष्टम्, पिंष्ट; — हिन्धि, हिंसम्, हिंस्य.

446. तुङ्, 'crush' (act.), combines तुषङ् with ति and तु into तुयेडि and तुयेडु.

## Vocabulary XLII.

## Verbs:

इष् (inddhē) kindle, light.

छिद् (chindtti, chinddhē) cut, cut off.

+ आ take away, remove.

+ छद् exterminate.

जागरय (caus. stem) awaken.

पिष् (pindṣṭi) grind, crush.

भङ् (bhandkti) break, destroy.

भिद् (bhindtti, bhinddhē) split.

भुञ् (bhundkti, bhuñkti) eat, enjoy.

युज् (yundkti, yuñkti) join; yoke, harness.

+ णि appoint, establish.

रुध् (ruṇddḍhi, ruṇddhē) obstruct, check; besiege.

श्लिष् (ślindṣṭi) leave, leave remaining.

+ वि set apart, distinguish.

हृन् + सम् unite.

हिंस (hindsti) injure, destroy.

## Subst.:

अवस्था f., condition, state.

उषस् f., dawn; also personified,

Uṣas, the Dawn.

कण्टक m., thorn; enemy.

यास m., bite, mouthful.

तण्डुल m., rice.

पातक n., crime.

पौत्र m., grandson.

बन्धु m., relative.

लेखन n., writing, copying.

हिमवन् m., the Himālaya Mts.

## Adj.:

उच्चित high.

चाच suitable for Kṣatriyas.

गृह्य domestic.

प्रतिकूल, f. चा, unfavorable.

शुभ, f. चा, splendid, beautiful, excellent.

## Exercise XLII.

यस्यायति यत्कुरुते धृतिं बध्नाति यच च ।

तदवामोत्ययनेन योः हिनस्ति न किंचन ॥ ३२ ॥

यस्यां यस्यामवस्थायां यत्करोति शुभाशुभम् ।

तस्यां तस्यामवस्थायां तत्कथं समुपायते ॥ ३३ ॥

कृत एव हि संघत्ते भिगन्त्वे च संहताम् ।

कृतस्तत्कुरुते कर्म येन भिगन्ते वा न वा ॥ ३४ ॥

ये गा हिंसन्ति तेषां\*\* गरीयः प्रायश्चित्तं विदधति तस्यान्नां मा हिंस्वि ॥ १ ॥ जीवत्युचपीचो वर्षशतं निष्कण्टकं राज्यं भुङ्क्तेति कवयो महाराजमस्तुवन् ॥ २ ॥ यथा वातो बलेन वृषाभ्ननत्येवं त्वं मे द्विषो मरुग्धि ॥ ३ ॥ रणे शत्रुभिर्युध्यमानः मूरः कांसिदिशुभिरभिनत्कीषां चिस्यूर्ध्वहस्तपादादिकमसिनाच्छिन्नत् ॥ ४ ॥ प्रातरस्त्रिणावुषसा स्वसा सह भूतानि आगरयितुं चित्रे रथे ऽग्नीं युक्त्वा हतुषु श्रूयते ॥ ५ ॥ यो भूमिदानमाच्छिन्नाद् आच्छिद्यमानं वानुमोदते स पञ्चभिर्महापातकीः संयुक्तः स्यात् ॥ ६ ॥ अहो प्रतिकूलो विधिर्विशिष्टमिदं मनोरथं मे ॥ ७ ॥ यच पिशादीनां बन्धूनां शिरांसि भिन्दन्तो वदन्ती कन्यां बलाह्वरन्ति तं चाचं विवाहमुषयो विदुः ॥ १० ॥

11. After Jayasinha had long besieged Girinagara, he destroyed

\* The antecedent of this relative is the subject of अवामोति:

\*\* Translate as though dative.

(भञ्ज्) it at last. 12. An ascetic shall eat only 240 mouthfuls in a month (*loc.*). 13. "Kindle the fire; cut branches for firewood (समिधैर्यम्); milk the cows; grind grain": thus said one priest to another *early* in the morning. 14. The teacher entrusted (नि-युज्) the scholars with the copying of the books (*cpd., dat.*). 15. The mountain-*range* Himavant checks the course of the clouds with its exceedingly-high peaks. 16. The doers-of-right (ऋतु) are happy in Heaven, enjoying the fruits-of-their-works. 17. A king who has conquered a foreign realm must not exterminate the royal-family. 18. Aryans must kindle the domestic-fire at the time-of-the-wedding. 19. Women pounded the rice with pestles.

### Lesson XLIII.

447. Verbs. Perfect-System. In the later language the perfect-system comprises only an indicative mode and a participle, each both active and middle. Its formation is essentially alike in all verbs; its characteristics are: 1. reduplication; 2. distinction of strong and weak forms; 3. endings in some respects peculiar; 4. the frequent use of the union-vowel *i*.

448. Reduplication. 1. Initial consonants are reduplicated according to the rules given in Less. XLI for the reduplicated present-stem.

2. Medial and final vowels, short and long, are represented by the corresponding short vowel, diphthongs by their second element; but च् (or चर्) is represented always by च, never by र् as in the reduplicated present-stem. Thus, जन्, पक्कन्; खा, तखा; सिक्, सिक्चिक्; सेक्, सिक्चिक्; गा, जगा; कृ, चकृ.

3. Initial च, followed by a single consonant, becomes चा (through च-च); thus, चङ्, चाङ्.

4. Initial र् and च follow the same analogy; but in the strong

forms, where the root-vowel is gunated, the reduplicating vowel is protected from combination by the insertion of **च्** or **क्ष्**; thus, **हृच्**, strong perfect-stem **हृयेच्** (*i-y-ef*) weak **हृष्** (i. e. *i-is*); **उच्**, strong **उवोच्** (*u-v-oc*), weak **ऊच्** (*u-uc*).

5. Roots beginning with vowels long by nature or position do not in general make the ordinary perfect-system, but use instead a periphrastic formation (see below). But **आप्** is an exception, making the constant perfect-stem **आप्**; and a few roots with initial **ञ्** or **क्ष्** show the anomalous reduplication **आन्** in the perfect.\*

449. Strong and weak forms. In the three persons sing. act. the root-syllable is accented, and exhibits usually a stronger form. As regards the strengthening:

1. In roots with medial vowels long by nature or position, and in those with initial **ञ्**, the difference of strong and weak forms does not appear, except in accented texts,

2. Medial and initial vowels are gunated, if possible, in the strong forms; thus, **भिद्**, w. **विमद्भि**, s. **विमेद्भि**; **हृच्**, w. **हृष्**, s. **हृयेष्**; **उच्**, w. **ऊच्**, s. **उवोच्** (§ 448, 4).

3. Medial **ञ्** before a single final consonant is vriddhied in the 3rd pers., and optionally in the 1st; thus, from **पच्**, in 1st sing. either **पपच्** or **पपाच्**, in 2nd **पपच्**, in 3rd **पपाच्**.

4. A final vowel takes either *guṇa* or *vrddhi* in the 1st person, *guṇa* in the 2nd, *vrddhi* in the 3rd; thus, from **जी**, in 1st **जिने** or **जिने**, 2nd **जिने**, 3rd **जिने**.

450. The root **भू** makes, irregularly, the perfect-stem **बभू**, and adds **च्** before a vowel-ending.

451. Some roots, instead of strengthening the vowel in the

\* The grammarians prescribe (doubtless falsely) this reduplication for all verbs beginning with **ञ्** or **क्ष्** followed by more than one consonant.



strong forms, weaken it in the weak forms; some few even do both. See below.

452. Personal Endings. The perfect-endings are these:

	Active.				Middle.		
1.	a	vd	md	ś	vdhs	mdhs	
2.	tha	dikus	d	ad	āths	dhos	
3.	a	dtus	ds	ś	dtis	rd	

But roots ending in ś take ḍu in 1st and 3rd sing. act.; thus, खा, तखी.

453. Union-vowel. The endings beginning with consonants are in classical Sanskrit usually joined to the base by the union-vowel ए. The most important rules for the use of ए are as follows:

1. The ऐ of 3rd pl. mid. always has ए before it.

2. The other endings beginning with consonants, except च, take it in nearly all verbs. But it is rejected throughout (except from ऐ) by eight verbs: viz. 1 कृ 'make', भू 'bear', गृ 'go', श्रु 'choose', कृ 'run', श्रु 'hear', सु 'praise', वृ 'flow'.

3. For its use or omission in 2nd sing. act. the rules are too complicated to be given here.

454. With the union-vowel ए a final radical ह or ई is not combined into ह्र, but becomes ह्य or (if more than one consonant precedes) ह्य्; thus, from नी, निन्विष ni-ny-i-va.

#### Examples of Inflection. A. Roots in final vowels.

455. I. Roots in ए or ई. The ए and ऐ of gunated and vrid-dhied vowels become अय् and आय् before the vowel beginning an ending. See also § 454.

Thus, 1. नी: Act.: Sing. 1. निनय or निनाय, 2. निनयिष or निनेय, 3. निनाय; du. 1. निन्विष, 2. निन्विषुस्, 3. निन्विषुस्; pl. 1. निन्विम, 2. निन्वि, 3. निन्विस्. — Mid.: Sing. 1. निन्वि, 2. निन्विषे, 3. निन्वि;

du. 1. निन्धिहै, 2. निन्धाये, 3. निन्धाते; pl. 1. निन्धिमहे, 2. निन्धिधे, 3. निन्धिरे.

2. क्री: Act.: Sing. 1. चिक्रय or चिक्राय, 2. चिक्रयिष or चिक्रेष, 3. चिक्राय; du. 1. चिक्रियिष, 2. चिक्रिययुस्, 3. च्यतुस्; pl. 1. चिक्रियिम, 2. चिक्रिय, 3. चिक्रियुस्.

456. II. Roots in उ or ऊ follow the model of the last-mentioned.

Thus, कृ: Act.: Sing. 1. तुष्टव or तुष्टाव, 2. तुष्टोष (not तुष्टविष — see § 453, 2), 3. तुष्टाव; du. 1. तुष्टव, 2. तुष्टवयुस्, 3. तुष्टवतुस्. — कू: Act.: du. कूकुविष etc.

457. भू is irregular in the perfect. (Cf. § 450):

Active.

Middle.

1. बभूव	बभूविष	बभूविम	बभूवे	बभूविषहे	बभूविमहे
2. बभूविष	बभूवयुस्	बभूव	बभूविषे	बभूवाये	बभूविधे
3. बभूव	बभूवतुस्	बभूवुस्	बभूवे	बभूवाते	बभूविरे

458. III. Roots in च्च. 1. 1कृ (see § 453, 2):

1. चकार	चकार	चकृव	चकृम	चक्रे	चकृवहे	चकृमहे
2. चकर्ष		चक्रयुस्	चक्र	चकृषे	चक्राये	चकृधे
3. चकार		चक्रतुस्	चकृस्	चक्रे	चक्राते	चक्रिरे

So also भू, सु, शृ 'choose'. 2. The other roots in च्च make the first persons thus: from धृ, दधर or दधार, दधिव, दधिम; दधे, दधिवहे, दधिमहे.

459. If the final च्च be preceded by more than one consonant, the formation is as follows: कृ, 1. सस्कार or सस्कार, 2. सस्कर्ष, 3. सस्कार; du. सस्कारिष, सस्कारयुस्, etc. — the च्च being gunated.

460. IV. Roots in चा (including those written by the natives with ए or ऐ or औ). These take औ in 1st and 3rd sing. act.; and the चा is lost before vowel-endings and इ. 1. 1धा:

1. दधी	दधिव	दधिम	दधे	दधिवहे	दधिमहे
2. दधाव, दधिव	दधयुस्	दध	दधिवे	दधाये	दधिधे
3. दधी	दधतुस्	दधुस्	दधे	दधाते	दधिरे

2. धा, झा, and similar roots, make their weak forms from the

simpler root-forms पी, ह्र etc.; and ह्रा makes its strong forms also from ह्र; thus, जुह्व or जहाव etc.

### B. Roots in final consonants.

461. I. With medial vowel capable of *gupa*.

1. भिद्: Act: Sing. 1. बिभेद्, 2. बिभेदिष, 3. बिभेद्; du. बिभिदिष etc.; pl. बिभिदिम etc. Mid.: बिभिदे etc. 2. So from तुद्: तुतोद् etc.; 3. from दृम्: 1. ददर्श, 2. ददर्शिष or दद्रुष, 3. ददर्श; du. ददृशिष etc.

462. II. With initial vowel capable of *gupa*.

1. हृ: Sing. 1. हयेष, 2. हयेषिष, 3. हयेष; du. 1. ह्रियिष, 2. ह्रियुस्, 3. ह्रियुस्; pl. 1. ह्रियि, 2. ह्रिष, 3. ह्रियुस्. 2. उष: उषोष etc. 3. The root ह, 'go', also follows this rule, forming हयाय etc., 3rd. pl. ह्रियुस्. 4. अष makes (see § 448, 5) आनर्षि, आनर्षिष etc.

463. III. With initial च.

चस्, चास् etc.; चद्, चाद् etc. But चम् (originally चम्) makes चानश्च etc. (§ 448, 5).

464. IV. With medial च.

1. क्रम्: Act.: sing. 1. चक्रम or चक्राम, 2. चक्रमिष, 3. चक्राम; du. चक्रमिष etc. Mid.: चक्रमे etc.

Thus all such roots beginning with more than one consonant, or with an aspirate, a guttural mute, or ह्.

465. 2. Roots in general having medial च before a single final consonant, and beginning also with a single consonant which is repeated unchanged in the reduplication — i. e. not an aspirate, a guttural, or ह् — contract with the reduplication into one syllable, with ए as its vowel, in the weak forms; and this is allowed also in 2nd sing. act. when the union-vowel ह् is taken.\* Thus, पच्, स. पपच and पपाच्, w. चेच्:

\* Several roots not having the form here defined are said to undergo the same contraction, most of them optionally.

ययच्, यपाच	येचिच	येचिम	येचे	येचिवहे	येचिमहे
ययक्च, येचिच	येचिचुस्	येच	येचिचे	येचाचे	येचिचे
यपाच	येचतुस्	येचुस्	येचे	येचाति	येचिरे

466. 3. Certain roots beginning with च *va* (also one with य *ya*) and ending in one consonant, reduplicate with the syllable उ (the one root just mentioned, with ह), and abbreviate the च (य) of the root to उ (ह) in weak forms. They are treated like roots with initial उ (ह: § 463) but retain the full root form in the strong persons. These roots are चच्, चद्, चप्, चम्, चस् 'dwell', and चङ्; also यच्. Thus, चच्: Act. sing.-1. उवच or उवाच, 2. उव-क्च or उवचिच, 3. उवाच; du. ऊचिव (*u-uc-t-va*) etc. Mid. ऊचे etc. — यच्: Act. sing. 1. ह्यच or ह्याच, 2. ह्यउ or ह्यचिच, 3. ह्याच; du. ह्यिव etc. Mid. ह्ये etc.

467. 4. Several roots which have medial च between single consonants, but cannot follow the rule of § 465, drop out the च from the weak forms. These roots are, in the classical language, खच्, गच्, घच्, झच्; and also जच्, which might be expected to follow § 465. They form the weak stems चख्, चगच्, चघच्, चजच्; and जच्. Thus, चखन or चखान etc., चखिव etc. झच् makes its strong stem जघच् and जघान्.

468. 5. The roots खच्, खप्, and one or two others, reduplicate from the semivowel, and contract य and च to ह and उ in weak forms. Thus, strong सुख्यप् or सुख्याप्, weak सुहुप्.

469. 1. The root चह्, 'speak', is found only in this tense, and only in the following forms: sing. 2. आत्य, 3. आह; du. 2. आह्युस्, 3. आहतुस्; pl. 3. आऊस्. These forms have only the value of the present. — 2. The root विद्, 'know', makes a perfect without reduplication, but otherwise regular, which has only present-value; see § 417. 2विद्, 'find', forms the regular विवेद्.

470. The roots चि, चित्, जि, and हि, form as perfect-stems चिकि, चिकित्, जिकि, and जिकित्.

471. Perfect participle. 1. Active. The ending of the pf. part: active is वांस (mid. वत्, w. उप्), which is added to the weak perfect-stem.\* When this is monosyllabic the union-vowel इ is inserted (but not in the weakest cases, before उप्). Thus, a. from हव्, strong stem of part. ईषिवांस, mid. ईषिवत्, w. ईषुप्; from पच्, पेचिवांस, पेचिवत्, पेचुप्; from वच्, ऊचिवांस, ऊचिवत्, ऊचुप्; from दा, ददिवांस, ददिवत्, ददुप्. But, from जी, निगीवांस, निगीवत्, गिन्युप्; from खु, तुष्टुवांस, तुष्टुवत्, तुष्टुप्; from भिद्, विभिद्वांस, विभिद्वत्, विभिदुप्. — b. The root वस् makes as its strong stem of pf. part. अरिमवांस or अगन्वांस, mid. अरिमवत् or अगन्वत्, weakest only अगमुप्. Similarly, from ह्व्, अघिवांस or अघन्वांस, अघिवत् or अघन्वत्, अघुप्. — c. 1विद्, 'know', makes विद्वांस etc.; 2विद्, 'find', विविद्वांस etc.

2. Middle. The pf. part. middle is made with the suffix चान्, which is added to the weak stem as this appears in the middle voice; thus, बुध्, बुबुधान्; धा, दधान्; कृ, चक्राण्; गी, गिन्याण्; तण्, तेनाण्.

### Periphrastic Perfect.

472. Most roots beginning with a vowel long by nature or position adopt a periphrastic formation in the perfect tense; the same is also taken by the secondary conjugations, and optionally by a few primary roots not falling in the above category. It is made as follows:

473. To the accusative of a derivative noun-stem in च्वा, made from the present-stem which is the general basis of each conjugation, are added, for the active, the perfect active forms of कृ or कस् (or, very rarely, of भू); for the middle, only the perfect middle forms

\* Mechanically, the weakest participle-stem is identical with the 3rd pl. act. (of course, इ instead of स).

of कृ. Thus, from चोरायति pf. चोरयामास or चोरयांचकार;  
from ईष, ईषांचक्रे.

474. Force of the Perfect. In classical Sanskrit the perfect coincides in meaning with the imperfect, as a tense of narration, but is less often met with.

## Lesson XLIV.

475. Verbs. Future-System (and Conditional). The verb has two futures: I. The simple, or *s*-future, which is by far the older, and much more common, than the other; and II. the periphrastic future.

476. I. Simple Future. This tense contains an indicative mode and a participle, active and middle. It may be made from all verbs. The tense-sign is the syllable स्स, added to the root either directly, or by the union-vowel ह् (in the latter case becoming ह्य). The root has the *guna*-strengthening when possible; and some roots with medial च्च *gunate* with र् instead of च्चर्. The inflection is precisely like that of the present indicative of a verb of the *a*-conjugation; thus, from मू. भविष्यति, गते.

477. When ह् is not taken, final radical consonants suffer the same changes before स्स as before स् in the inflection of the root-class or reduplicating or nasal class. Thus, from दुह्, धोष्यति; मुष्, मोष्यति; भिद्, भेत्स्यति; दध्, रोत्स्यति; जम्, जंत्स्यति; सिद्, सेत्स्यति; दिष्, देत्स्यति; कृम्, क्रूत्स्यति. The root वस् 'dwell', makes वत्स्यति.

478. 1. Most roots ending in vowels reject ह्; thus, दा, दाक्षति; गा, गाक्षति; वि, वेत्स्यति; यु, योष्यति. 2. But all roots in च्च take ह्; thus, कृ, करिष्यति; नृ, तरिष्यति; and also the roots शी (शयिष्यति) and मू (भविष्यति). 3. यद् makes यहीष्यति.

479. In general, the verbs which take **हृ** in the infinitive and periphrastic future (see below), take it also in this tense. But the accordance is far from complete; and these parts should be learned, as a matter of usage, for any given verb.

480. Stems of causative inflection, and denominatives in **अय**, make their future-stems in **अयिष्य**; thus, **चुर**, **चोरयिष्यति**.

481. Participle. The participles, act. and mid., are made from the future-stem precisely as from the present-stem; thus, **दा**, **दा-स्यन्** (f. °स्यती), **दास्यमानः**; **कृ**, **करिष्यन्**, **करिष्यमानः**. Cf. §§ 260, 262.

482. Conditional. A tense called the conditional (indic. only) is made from the stem of the simple future precisely as the imperfect is made from the present-stem, and similarly inflected. Thus, **अदास्यन्**, **अकरिष्यन्**; **अदास्ये**, **अकरिष्ये**. It is of extremely rare occurrence.

483. II. Periphrastic Future. This tense, which is allowed to be made from all verbs, contains a single indicative tense, active.\* It is formed by the *nomen agentis* in **तु**, having the value of a future active participle, to the nom. sing. of which (**ता**) are added, in the 1st and 2nd persons of all numbers, the corresponding inflected forms of the pres. of **अस्** 'be'. In the 3rd persons the *nomen agentis* is used alone, in the proper number, without the auxiliary.

484. The root has in most cases the same form before the suffix **तु** which it takes before the **तुम्** of the infinitive. Thus, **गातु**; **जि**, **जेतु**; **खु**, **खेतु**; **भू**, **भवितु**; **कृ**, **कर्तु**; **कचय**, **कचयितु**.

485. The inflection is then as follows:

\* The Hindus also prescribe a middle formation; it has, however, practically no existence.

1. कर्तास्मि	कर्तास्वस्	कर्तामस्
2. कर्तासि	कर्तास्वस्	कर्तास्व
3. कर्ता	कर्तारो	कर्तारस्

### Aorist-System.

486. The aorist comprises three quite distinct formations, each with certain sub-varieties; but all are bound together into one complex system by certain correspondences of form and meaning. In classical Sanskrit aorists are comparatively rare. Their value is quite that of impf. or pf. as tenses of narration. But they are used also (though not nearly so often as the prohibitive opt.) with the particle मा, in prohibitions, the augment being then omitted; thus, मा दा: 'do not give'; मा भेषी: 'do not fear'. With this exception the aorist always has the augment in classical Sanskrit. The tense comprises, in the later language, only an indicative mode.\* The main varieties of aorist are three: I. Simple Aorist; II. Reduplicated Aorist; III. Sibilant Aorist.

487. I. Simple aorist. (1) Root aorist. This aorist is precisely like an imperfect of the root-class. It is limited to the active voice of a few roots in आ, and of भू. E. g.

	1दा			भू		
1. अदाम्	अदाव	अदाम	अभूवम्	अभूव	अभूम्	
2. अदास्	अदातम्	अदात	अभूस्	अभूतम्	अभूत	
3. अदात्	अदाताम्	अदुस्	अभूत्	अभूताम्	अभूवन्	

Like दा: धा, अधात्; खा, अखात्; पा, अपात्; गा 'go', अगात्.

488. (2) The *a*-aorist. This is like an imperfect of the *a*-class, active and middle. Thus, from सिच्, 1st persons असिचम्, असिचाव, असिचाम; असिचे, असिचावहि, असिचामहि. In general the root

\* The precativ is strictly a peculiar aor. optative; but it is so rare that its formation need not be explained here.



assumes a weak form; but three or four roots in final च् take *gapsa-*. Thus, आप्, आपत्; गन्, गनत्; धन्, धनत्; मुच्, मुचत्; सद्, सद्दत्; शच्, शचत्; संस्, संसत्. — Irregular: क्षा, क्षत्; ड्, डत्; श्, शत्; शास्, शशिषत्; २चस् 'throw', चाक्षत् (anomalous). चच् makes चचोचत्, and पत्, अपपत्, which, with one or two others, were doubtless originally reduplicated aorists.

489. II. Reduplicated Aorist (३). This aorist differs from all others in that it has come to be attached nearly always to the derivative (caus., etc.) conjugation in चच्, as its aorist. The connection is not formal, as the aorist is not made from the stem in चच्, but from the root. Its characteristic is a reduplication, of quite peculiar character.

490. The reduplicated aorist is very unusual in classical Sanskrit, and it will be sufficient for the present to give an example or two of its formation. Thus, जन् makes जजीवनत्; स्युन्, स्यिस्युत्; क्षा, क्षतिष्ठिपत्. The inflection is the usual one of imperfects of the *a*-conjugation.

491. III. Sibilant Aorist, of four varieties. (4) The *s*-aorist. The tense-stem is made by adding स् to the augmented root, which usually has its vowel strengthened. E. g. जी: Act.: sing. 1. जजिषम्, 2. जजिषीस्, 3. जजिषीत्; du. 1. जजिष्व, 2. जजिष्वम्, 3. जजिष्वाम्; pl. 1. जजिष्व, 2. जजिष्व, 3. जजिष्वस्. Mid.+sing. 1. जजिषि, 2. जजिषास्, 3. जजिष्व; du. 1. जजिष्वेहि, 2. जजिषावाम्, 3. जजिषाताम्; pl. 1. जजिष्वहि, 2. जजिष्वम्, 3. जजिष्वत. — जम् (mid.only): sing. 1. जजिषि, 2. जजिष्वाम्, 3. जजिष्व etc.

492. (5) The *i*-aorist. The tense-stem is made by adding स् by means of an inserted इ. The root is generally strengthened. E. g. पू 'purify': Act.: sing. 1. पूषाविषम्, 2. पूषाषीस्, 3. पूषाषीत्; du. 1. पूषाविष्व, 2. पूषाविष्वम्, 3. पूषाम्; pl. 1. पूषिष्व, 2. पूषिष्व, 3. विषुस्. — Mid. sing. 1. पूषाविषि, 2. पूषाविषास्, 3. पूषा-

पाविष्ट; du. 1. \*विष्वहि, 2. \*विषाधाम्, 3. \*ताम्; pl. 1. \*विष्वहि, 2. \*विद्वम्, 3. \*विषत्. — This is the only aorist of which forms are made in the secondary and denominative conjugations (but for causatives and denominatives in चय, cf. § 489).

493. (6) The *si*-aorist is active only, the corresponding middle being of the *s*-form. An example will suffice here. चाः sing. 1. चासिषम् etc., quite like the inflection of the *is*-aorist.

494. (7) The *sa*-aorist. दिम्: Act. sing. 1. अदिषम्, 2. \*चत्, 3. \*चत्; and so on, like an impf. of the *a*-conjugation. But in the mid. the grammarians prescribe the 1st. sing. अदिषि, and 2nd and 3rd du. अदिषाधाम् and \*ताम्.

495. Aorist Passive. Generally the middle forms of aorists 4, 5, or 7, are used also for the passive. Roots which do not ordinarily take aorists of these forms, may make them like 4 or 5 especially for the passive.

496. But a 3rd pers. sing., of peculiar formation, has become a recognized part of the passive conjugation. It is formed by adding ह् to the root, which takes also the augment, and is usually strengthened, in some cases by *gūṇa*, in others by *vrddhi*. After final चा is added च्. Thus, जी, अजायि; सु, असायि; कु, अकारि; वच्, अवाचि; — but दम्, अदमि; वृम्, अदर्शि; दा, अदायि.

## Lesson XLV.

### Derivative or Secondary Conjugations.

497. Secondary conjugations are those in which a whole system of forms, more or less complete, is made from a derivative conjugation-stem, this whole system being usually connected with a certain definite modification of the original radical sense. These conjugations are: I. Passive. II. Intensive. III. Desiderative. IV. Causative. V. Denominative.

498. I. Passive. The present-system of the passive has been described; as also the peculiar 3rd pers. sing. used as aor. pass., the past pass. participle in **त** or **ञ**, and the fut. pass. participles or gerundives. In all other parts of the verb middle forms are used, if necessary, with passive meaning.

499. II. Intensive. The intensive conjugation signifies the intensification or the repetition of the action expressed by the primary conjugation of a root. Forms outside the present-system are too rare to need notice here; indeed, even within that system they are by no means common in the later language. Intensives fall into two classes.

500. 1. The verbs of the first class (only act.) form their intensive-stem by reduplication, and the reduplicating syllable is strengthened. a. Radical **च** and **छ** are reduplicated with **आ**, **इ** and **ई** with **ए**, **उ** and **ऊ** with **ओ**; thus, **चावह्**, **दाधु**, **जेने**, **शोमुच्**. b. Sometimes the reduplicating syllable has a final consonant, taken from the end of the root; thus, **चर्चर्**, **मर्मृच्**. c. Sometimes the reduplication is dissyllabic, an *i*-vowel being inserted after the final consonant of the reduplicating syllable; thus, **चरीवृत्**. — The model of inflection is the present-system of the reduplicating-class, but deviations are not rare; in particular, an **ई** is sometimes inserted between stem and ending.

501. 2. From the intensive-stem as just described may be formed another, formally identical with a passive-stem, by the suffix **ये**. It takes middle inflection, but has no passive value, being used precisely as is the intensive just mentioned. Thus, **मुञ्**, **मर्मृष्यते**.

502. A few intensives, having lost their value as such, come to be used as presents, and are treated by the native grammarians as simple roots. Thus **जागृ**, really intensive of **जु** 'wake', is assigned to the root-class: pres. **जागर्मि** etc., du. **जागृवस्** etc.; impf. 1. **अजानरम्**, 2. **अजानर्**, 3. **अजानर्**; du. **अजानुव** etc. So

also हरिद्रा, intens. of द्र 'run', used as a present with the sense 'be poor'. गिष् 'wash', and some others, use the intensive present-system in the same way, and are assigned to the reduplicating class; thus, 3rd sing. जेजेति, 3rd pl. जेजियति.

Intensive forms outside the present-system are very rare.

503. III. Desiderative. By this conjugation is denoted a desire for the action or condition denoted by the simple root; thus, पिबामि 'I drink', desid. पिपासामि 'I wish to drink'.

504. To form the desiderative-stem the root is reduplicated, and adds स्, sometimes ह्. The consonant of the reduplication is determined by the usual rules; the vowel of reduplication is इ if the root has an a-vowel, an i-vowel, or ए, and उ if the root has an u-vowel. Thus, पा, पियासति; गी, गिगीषति; भू, बुभूषति; कृ, किकीर्षति; भिद्, बिभित्सति; तिष्, तितिषते.

505. A number of roots form an abbreviated desiderative-stem; thus, आप्, ऐप्सति; दा, दित्सति.

506. The conjugation in the present-system is like that of other a-stems. Outside of that desiderative forms are quite infrequent. The perfect is the periphrastic. The aorist is of the i-form; thus, ऐप्स, ऐप्सिषत्; अतितिषिष्ट. The futures are made with the auxiliary vowel इ; thus, ऐप्सिष्यति, ऐप्सितास्मि. The verbal nouns are made with इ in all forms where that vowel is ever taken. A passive may be made; thus, ऐप्स्यते 'it is desired to be obtained'; part ऐप्सित.

507. IV. Causative. 1. The present-system of the causative has been treated of already. 2. The perfect is the periphrastic, the derivative noun in आ being formed from the causative-stem; thus, धारया चकार. 3. The aorist is the reduplicated, made in general directly from the root, and formally unconnected with the causative-stem; thus, धु, धदीधरन्, धबुधयन्. In a few instances, where the root has assumed a peculiar form before the causative-sign, the reduplicated aorist is made from this form, not from the

simple root; thus, स्था, स्थापयति, स्थापितम्. 4. Both futures are made from the causative-stem, the auxiliary ह् replacing the final च; thus, धारयिष्यति, धारयितास्मि. 5. The verbal nouns and adjectives are in part formed from the causative-stem in the same manner as the futures, in part from the causatively strengthened root-form; thus, pass. part. स्थापित; fut. pass. part. (gerundive) तर्पयितव्य, स्थाप्य; inf. जीषयितुम्; gerund सादयित्वा, \*स्थाप्य, \*जमय (§ 310).

508. Causative passive and desiderative. These may be made from the causative-stem as follows. 1. The passive-stem is formed by adding the usual passive sign च् to the causatively strengthened root, the syllables चय being omitted; thus, धारयते. 2. The desiderative-stem is made by reduplication and addition of the syllables ह्य, of which the ह् replaces the final च् of the causative-stem; thus, दिधारयिषति, विभावयिषति. This is a rare formation.

509. V. Denominative. A denominative conjugation is one that has as basis a noun-stem. In general, the base is made from the noun-stem by means of the conjugation-sign च्, which has the accent. Intermediate between the denominative and causative conjugations stands a class of verbs plainly denominative in origin but having the causative accent. Thus, from मन्त्र, मन्त्रयते *mantrdyate*; from कीर्ति, कीर्तयति *krtdyati*. See § 78.

510. The denominative meaning is of the greatest variety; e. g. 'be like', 'act as', 'regard or treat as', 'make into', 'desire, crave' — that which is signified by the noun-stem. Examples: from तपस् 'penance, asceticism', तपस्वति 'practise asceticism'; from जमस्, जमस्वति 'honor'; कृष्णायते 'blacken'; अश्वायति 'seek horses'; गोपायति 'play the herdsman, protect'; वसूयति 'desire wealth'; भिषज्यति 'play the physician, cure'; पुत्रायत्यति 'desire a son', from the poss. cpd पुत्रकाम 'desiring a son'.

## Glossary to the Exercises.

For the alphabetic order of Sanskrit words see p. xii.

### I. Sanskrit-English.

Adjectives in -a form their feminine in -ā, unless otherwise stated.

*akṣa* m., die, dice.

*akṣan* (*akṣi*: 275) n., eye.

*agni* m., fire; as n. *pr.*, Agni, the god of fire.

*agnihotrin* m., a kind of priest.

*agra* n., front; tip, end.

*aṅga* n., limb; body.

*aṅgiras* (253) m., certain mythical characters.

*aṅjali* m., a gesture (Voc. 37).

*anu* a., small; as n., atom.

*atas* adv., hence.

*ati* adv., across, past; in cpds, to excess.

*atithi* m., guest.

*atra* adv., here, hither.

*atha* adv., then; thereupon.

*atharvaveda* m., the fourth Veda.

*adas* (*asāu*: 287) pron., that one; so-and-so.

*adya* adv., to-day.

*adyatana* adj., of to-day.

*adroha* m., faithfulness.

*adharma* m., injustice, wrong.

*adhas* adv., below, down.

*adhasat* adv., below; prep., w. gen., underneath.

*adhi*, adv., over, above, on.

*adhika* a., additional; superior.

*adhita* part. of *adhi-i*.

*adhunā* adv., now.

*adhvaryu* m., priest who recites the Yajurveda.

√ *an* (*aniti*: 429) breathe; — + *pra* breathe; live.

*an*, before cons. a, negative prefix.

*anaḥ* (278) m., ox.

*anantaram* adv., after, immediately afterward; as prep., w. abl., right after.

*anartha* m., misfortune.

*anavadya* a., faultless.

*anahilapātaka* n., n. *pr.*, a city.

*anu* adv., after, along, toward.

*anukūla* a., favorable; as n., favor.

*anujñā* f., permission.

*anurūpa* a., suitable.

*aneka* a., several.

*anya* n., untruth.  
*anta* m., end; in loc., at last.  
*antara* a., inner; as n., interior, middle; interval, difference; occasion, juncture. Cf. 376, 4.  
*andha* a., blind.  
*andhra* m., n. *pr.*, a people.  
*anna* n., food, fodder.  
*anya* (231) pron. adj., other.  
*anyatra* adv., elsewhere.  
*anvañc* (272) a., following.  
*anvaya* m., descendant, progeny.  
*ap* (277) f. pl., water.  
*apara* (233) pron. adj., hinder; other.  
*api* (190) adv., unto; further; as conj., also, even.  
*apsaras* f., heavenly nymph.  
*abhaya* n., feeling of safety; safety.  
*abhi* adv., to, unto.  
*abhiprāya* m., plan, design; view.  
*abhyāsa* m., study, recitation.  
*amṛta* a., immortal; as n., nectar.  
*ambā* (273) f., mother.  
*ayam* same as *idam*.  
*ari* m., enemy.  
*artha* m., purpose; meaning; wealth.  
*√ arthaya* (den.: *arthādyate*) ask for (w. two acc.); + *pra* idem.  
*aryaman* (284) m., n. *pr.*  
*√ arh* (*ārhati*) deserve; have a right to; w. inf. (320), be able.  
*alam* adv., enough; very; w. instr., enough of, away with; w. dat., suitable for.  
*alī* m., bee.  
*ava* adv., down, off.

*avaṣya* a., necessary.  
*avasthā* f., condition, state.  
*avāñc* (272) a., downward.  
*√ lac* (*aṣṇutā*) acquire, obtain; — + *sam-upa* idem.  
*√ lac* (*aṣṇāti*) eat; caus. (*ācāya-* it) make eat, give to eat.  
*aṣṭi* (332) num., eighty.  
*aśru* n., tear.  
*aśva* m., horse.  
*aśvin* m. du., n. *pr.*, the Aśvins (the Indian Δω; κούρω).  
*aṣṭa* (332) num., eight.  
*aṣṭādaśa* (332) num., eighteen.  
*aṣṭāvīṃśati* (329, 332) num., twenty-eight.  
*√ las* (*lasi*: 426) be, exist.  
*√ las* (*lasyati*) throw, hurl; — + *abhi* repeat, study, learn; — + *ni* entrust; — + *pra* throw forward or into.  
*asi* m., sword.  
*asura* m., demon.  
*asṛu* same as *adat*.  
*asthan* (*asthi*: 275) n., bone.  
*asmad* same as *vayam*; as stem in cpds, cf. 352, 4.  
*ahan* (*akar*, *ahas*: 277) n., day.  
*aḥam* (223) pron., I.  
*ahita* a., disagreeable.  
*aho* excl., oh! ah!  
*ahorātra* n., a day and a night.  


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*ā* (130) adv., hither, unto; as prep., w. abl., hither from; until.  
*ākāra* m., form, figure.  
*ākāśa* m., air, sky.  
*akṛṣṭa* part. of *ā-kṛṣ*.  
*akṛānta* part. of *ā-kṛam*.

*āgamana* n., arrival.

*ācāra* m., "walk and conversation"; conduct; observance.

*ācārya* m., teacher.

*ājñā* f., command.

*ātman* m., soul, self; often simple reflexive pronoun.

*ādī* m., beginning; in epds. cf. 375, 1.

*āditya* m., sun.

*ādeṣa* m., command, prescription.

√ *āp* (*āpnōti, apnute*) acquire, reach; — + *ava, pra*, or *anu-pra*, idem; + *sam* idem; finish.

*āpad* f., calamity.

*āpta* part. of *āp*, trustworthy; fit.

*āyusmant* (263) a., long-lived.

*āviṣṭa*, part. of *viṣ* + *ā*, entered (by), i. e. filled (with).

*āśā* f., hope.

*āśu* a., swift.

*āśrama* m., hermitage.

√ *ās* (*āste*: 424) sit; caus. (*āśāyati*) place; — + *upa* sit by; wait upon; reverence.

*āsana* n., seat, chair.

*āharaṇa* n., bringing.

*āhāra* m., food.

*āhuti* f., oblation, offering.

√ *i* (*ēti* [-*itē*: 408]) go: — + *adhi* mid., go over, repeat, read; caus. (*adhyāpāyati*) teach; — + *anu* follow; — + *apa* go away; — + *abhi* approach; — + *astam* (lit'ly go home) set (of the sun, etc.); — + *ud* rise; + *upa* approach; — + *pra* go forth; die. *icchā* f., wish.

*itara* (231) pron. adj., other.

*itas* adv., hence.

*iti* adv., thus, so.

*ittham* adv., in this way, so.

*idam* (285-286) pron., this, this here.

√ *idh*, *indh* (*inddhē*: 444) kindle, light.

*indu* m., moon.

*indra* m., n. pr., the god Indra.

*indraprastha* n., n. pr., Delhi.

*indrāṇī* f., n. pr., a goddess.

*iyant* (263) a., so great; so much.

*iyam* fem. of *idam*.

*iva* adv., postpos., as; like.

√ *liṣ* (*icchāti*: 109) wish, desire.

*iṣu* m., arrow.

*iha* adv., here, hither.

√ *ikṣ* (*ikṣate*) see, behold; — + *upa* neglect; — + *prati* expect.

*idyā*, f. -ī, a., such.

√ *iṣ* (*iṣṭe*: 422) rule, own (gen.).

*iṣvara* m., master; lord; rich man.

*ucchrita* part. of *ud-cri*, high.

*ud* adv., up, up forth or out.

*udañc* (272) a., northward.

*udadhi* m., ocean.

*udaya* m., rise.

*udara* n., belly.

*udyata* part. of *ud-yam*, ready.

*udyāna* n., garden.

*udyoga* m., diligence.

*udyogin* a., diligent, energetic.

*upa* adv., to, toward.

*upanayana* n., initiation.

*upanīṣad* f., certain Vedic works.

*upabhoga* m., enjoyment.



*uparita* n., sacred cord of the three higher castes.

*upānah* (249) f., sandal, shoe.

*ubha* a., du., both.

*uras* n., breast.

*uru*, f. *urvi*, a., wide.

*urvaśi* f., n. *pr.*, an Apsaras.

*uśas* f., dawn; as n. *pr.*, *Uśas*, goddess of the dawn.

*√r* (*rcchati*: 109) move; go to; fall to one's lot, fall upon; caus. (*arpyati*) send; put; give.

*ṛkṣa* m., bear.

*ṛgveda* m., the Rigveda.

*ṛc* f., verse of the Rigveda; in pl., the Rigveda.

*ṛṇa* n., debt.

*ṛtvij* m., priest.

*ṛṣi* m., seer.

*eka* (231, 232) num., one; pl., some; *ekas...eks*, some... others.

*ekadā* adv., once upon a time.

*ekādaśa* (332) num., eleven.

*ekādaśa* (334) a. eleventh.

*etad* (231) pron., this, this here.

*eva* adv., just, exactly.

*evam* adv., so, thus.

*ēṣa* same as *etad*.

*oṣṭha* m., lip.

*auśadha* n., medicine.

*ka* (232) pron. 1. interrogative, who, what; *kim* w. instr., cf. note on p. 89. — 2. indefinite, adj. and subst., chiefly w. parti-

cles *ca*, *cana*, *cid*, *api*, some one or other; so also w. relatives; oftenest in neg. clauses: no one whatever (236).

*kaṭa* m., mat.

*kaṣṭaka* m., thorn, enemy.

*kaṣṭha* m., neck.

*kaṇva* m., n. *pr.*

*katham* adv., how?

*√kathaya* (den.: *kathāyati*) relate, tell.

*kadā* adv., when? — + *cana*, *cid*, *api*, at some time, ever; often w. neg.

*kaniṣṭha* a., youngest.

*kaniyas* a., younger.

*kanyā* f., daughter, maiden.

*kapi* m., monkey.

*kapota* m., dove.

*√kamp* (*kāmpate*) tremble.

*kara* m., hand; trunk (of elephant); ray; toll, tax.

*karin* m., elephant.

*karuṇa* a., lamentable.

*karṇa* m., ear.

*karī* m., doer, maker (204); author.

*karman* n., deed; ceremony; fate.

*√kal* + *sam* (*saṅkaldyati*) put together, add.

*kalaha* m., quarrel.

*kalā* f., crescent.

*kaliṅga* m., n. *pr.*, a people.

*kaliyuga* n., the "Iron Age" of the world.

*kalyāṇa* n., advantage; salvation.

*kavi* m., poet.

*kāpa* a., one-eyed.

*kānti* f., charm; grace.

*kāma* m., desire, love; as *n. pr.*, the god of love.  
*kāmadugha* a., granting wishes; as *f. subst.*, sc. *dhenu*, the fabulous Wonder-cow.  
*kāmaduh* a., idem.  
*kāya* m., body.  
*kāraṇa* n., reason, cause.  
*-kārin* a., causing, making.  
*kārya* n., business, concern.  
*kāla* m., time.  
*kālidāsa* m., *n. pr.*, a poet.  
*kāvya* n., poem.  
*kāśī* f., *n. pr.*, a city, Benares.  
*kāśṭha* n., fagot; wood.  
*kāśṭhamaya* a., made of wood.  
*kim* neut. of *ka*; w. *tu*, however.  
*kiyant* (263) pron. adj., how great?  
*kīrti* f., glory.  
*kutas* adv., whence? why?  
*kutra* adv., where? whither?  
*kunta* m., spear.  
*√kup* (*kūpyati*) be angry (gen. or dat.).  
*kumāra* m., boy, prince.  
*kuśala* a., able; clever; learned.  
*√kṛ* (*kdroti*, *kurut*: § 394-5) make, do, perform; — + *adhi* put at the head, make ruler over (loc.); — + *apa* do evil to, harm (gen., loc., acc.); — + *apa-ā* pay; — + *alam* prepare, adorn; — + *āris* (*āviṣkaroti*) make known, exhibit; — + *upa* do good to, benefit (gen., loc.); — + *tiras* (*tirask.*) hide; blame; — + *puras* put at the head; — + *prati* pay, recompense, punish (acc. rei,

gen., dat., or loc. pers.); — + *prādus* make known or visible; — + *sam* (395) prepare, adorn.  
*√2kṛ* (*kīrdti*) strew, scatter; — + *vi*, idem.  
*√kṛt* (*kṛntti*: 110) cut, cut off; — + *ava* idem.  
*kṛti* f., work (literary).  
*kṛtrima* a., adopted.  
*kṛtsna* a., whole, entire.  
*kṛpaṇa* a., poor; niggardly.  
*kṛpā* f., graciousness, pity.  
*√kṛṣ* (*kṛṣati*) draw; — + *ā* draw on or up; — (*kṛṣṭti*) plough.  
*kṛṣi* f., agriculture.  
*kṛṣivāla* m., husbandman, peasant.  
*kṛṣṇa* a., black; as m., *n. pr.*, the god Kṛṣṇa.  
*√kṛp* (*kdipate*) be in order; tend or conduce to (dat.); caus. (*kal-pdyati*, -te) ordain, appoint.  
*ketu* m., banner.  
*keśa* m., hair.  
*kailāsa* m., *n. pr.*, a mountain.  
*koṣi* f., peak; point, tip.  
*kopa* m., anger.  
*koṣa* m., treasure; treasury.  
*kāunteya* m., *n. pr.*  
*kāusalyā* f., *n. pr.*  
*√kram* (*krāmati*, *krdmate*: 134) step; — + *ati* pass beyond; transgress; pass (of time); — + *ā* stride up to, attack; — + *nis* go out.  
*√kṛi* (*kṛīṇṭi*, *kṛīṇṭi*) buy.  
*kṛidā* f., game, sport.  
*√krudh* (*krūdhyati*) be angry (gen. or dat.).  
*krōdha* m., anger.

*kva* adv., where? whither? + *cit* sometimes, ever.

*kṣaṇa* m. n., moment; time.

*kṣatriya* m., warrior, man of the second caste.

*kṣaya* m., decay, destruction.

√ *kṣan* (*kṣapṇōti*, *kṣaṇuṣ*) hurt, wound.

√ *kṣal* (*kṣāldyati*) wash; — + *pra* idem.

*kṣātra* a., suitable for Kṣatriyas.

√ *2kṣi* (*kṣindṇi*) destroy.

*kṣitipa* m., king.

√ *kṣip* (*kṣipṇti*) hurl, throw.

*kṣiṇa* part. of *2kṣi*, reduced, decayed, ruined.

*kṣīra* n., milk.

*kṣudra* a., little, small.

*kṣudh* f., hunger.

*kṣētra* n., field.

√ *khan* (*khānati*) dig.

*khara* m., ass.

*gaṅgā* f., n. *pr.*, the Ganges.

*gaja* m., elephant.

√ *gaṇaya* (den.: *gaṇdyati*) number, count; — + *ava* despise.

*gati* f., gait; course.

*gandha* m., odor, perfume.

*gandharva* m., a Gaudharva, one of a band of celestial singers.

√ *gam* (*gacchati*: 100) go; — + *anu* follow; — + *abhi* visit, attend;

— + *ava* understand; — + *astam* go down, set (cf. *i* + *astam*); —

+ *a* come; — + *ud* rise; — + *nis* come forth; proceed from;

— + *sam* (mid.) come together, meet (instr.).

*gāryas* comp., very honorable.

√ *2gā* (*gādyati*) sing.

*gāndharva*, f. -ī, a., in the manner of Gandharvas.

√ *gāh* (*gāhate*) plunge; — + *ava* dive or plunge under (acc.).

*gir* f., voice, song.

*giri* m., mountain.

*gīta* n., song; singing.

*guṇa* m., quality, excellence.

*guru* m., teacher.

√ *guh* (*gāhati*: 101) hide, conceal; caus. (*gāhdyati*) idem.

*guhā* f., cave.

*grāha* n., house.

*grhastha* m., householder, head of family.

*grhya* a., domestic.

*go* (209) m., f., bull, steer, cow; as f., fig., speech.

*gotva* n., ox-nature, stupidity.

*gopa* m., cowherd, shepherd; guardian.

√ *gopāya* (den.: *gopdyati*) be keeper; guard.

*gaurava* n., weight; dignity.

√ *granth* (*grathndi*) string together; compose.

*grantha* m., literary work, book.

√ *grah* (*grhṇṇti*, *grhṇuṣ*) receive, seize; — + *ni* hold, restrain, check; — + *prati* take.

*grāma* m., village.

*grāsa* m., bite, mouthful.

*ghaṣa* m., pot, vessel.

*ghāsa* m., fodder, hay.

*ghṛta* n., clarified butter; *ghee*.

√ *ghṛā* (*jighrati*: 102) smell.

*ca* encl. conj., and, also, *re*, -*que*;  
sometimes = *if*.

*cakra* n., wheel.

√ *cak*; (*cakṣe*: 421) see, behold;

— + *ā* relate; call, name; —  
+ *vi-ā* explain.

*cakṣus* n., eye.

*catur* (332) num., four.

*caturtha*, f. -ī, a., fourth.

*caturdaśa* (332) num., fourteen.

*caturpad* (282) a., quadruped.

*caturviṃśat* (332) num., forty.

*candra* m., moon.

*candramas* m., moon.

√ *cam*, used only with *ā* (*acdmati*),  
sip; rinse the mouth.

*camatkāra* m., astonishment.

√ *car* (*cāraṭi*) go, wander; graze  
(of cattle); tr., perform, commit;

— + *ā* perform, complete, do;

— + *sam-ā* idem; — + *ud* caus.

(*uccārdyati*) pronounce, say.

-*cara* a., moving, going.

*carāṇa* m., n., foot, leg.

*carita* n., behavior, life.

*carman* n., hide, skin; leather.

*carmamaya* a., leathern.

√ *cal* (*cdlati*) stir; — + *pra* move

on, march; — + *pra-vi*, tr., move,  
stir.

*cāturmāsya* n., a certain sacrifice.

*cāmikara* n., gold.

*cāra* m., spy.

*cāru* a., beautiful.

√ *ci* (*cindti*, *cinuṭe*) gather; — +

*nis* or *vi-nis* decide, conclude;  
+ *pra* gather; — + *vi* idem; —  
+ *sam* collect.

*citta* n., notice; thought; mind.

√ *cint* (*cintdyati*) consider.

*ciram* adv., long, a long time.

√ *cud* + *pra* in caus. (*pracoddyati*),  
impel.

√ *cur* (*cordyati*) steal.

*cūḍā* f., top-knot, scalp.

*ced* adv., postpos., *if*.

√ *ceṣṭ* (*ceṣṭati*, -*te*) stir, be alive.

*cāulukya* m., n. *pr.*, a people.

√ *cyu* (*cydvate*) totter, fall; — + *vi*  
fall away.

*chattra* n., umbrella.

*chāyā* f., shade.

√ *chid* (*chindti*, *chinddhe*) cut, cut  
off; — + *ava* idem; — + *ā* take  
away, remove; — + *ud* exter-  
minate.

*jagat* n., that which moves; men  
and beasts; the world.

√ *jan* (*jāyate*: 155; *jandyati*) trans.  
(*jandyati* and active forms), beget,  
produce; intrans. (*jāyate* and  
middle forms) be born (mother in  
loc.), arise, spring up; — + *ud*  
(*ujjāyate*) be born, arise (abl.);  
— + *pra* or *sam* idem.

*jana* m., man; pl., and coll. in  
sing., people, folks.

*janaka* m., father.

*janani* f., mother.

*janman* n., birth, existence.

*jaya* m., victory.

*jaras* (280) f., old age.

*jarā* (280) f., old age.  
*jala* n., water.  
*√ jalp* (*jālpati*) speak; chat.  
*√ jāgaraya* (caus.) awaken.  
*jāti* f., birth; caste; kind.  
*jāmātṛ* m., son-in-law.  
*jāyā* f., woman, wife.  
*jāla* n., net.  
*√ ji* (*jāyati*) trans. and intrans., conquer, win; — + *para*, mid., be conquered (cf. in Voc. 9).  
*jina* m., n. pr., a name of Buddha.  
*jihvā* f., tongue.  
*√ jīva* (*jīvati*) live.  
*jīvita* n., life.  
*juhā* f., spoon, esp. sacrificial spoon.  
*jetṛ* m., conqueror, victor.  
*-jñā* a., knowing.  
*√ jñā* (*jānāti*, *jānīte*: 403) know; — + *anu* permit; — + *ā* caus. (*ājñāpādyati*) command; — + *vi* recognize.  
*jñāna* n., knowledge; insight.  
*jyā* f., bowstring.  
*jyestha* (340) a., best; oldest.  
*jyotiṣa* n., astronomy; astronomical text-book.  
*jyotis* n., light; star; heavenly body.  


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*ta* (228-230) pron., he, etc.; that, both subst. and adj.; also as def. article.  
*takṣaṣilā* f., n. pr., Taxila, a city.  
*√ taḍ* (*tāḍayati*) strike, beat.  
*taḍāga* m., pond.  
*taḍit* f., lightning.  
*taṇḍula* m., rice.

*tatas* adv., thence, therefore; thereupon.  
*tatra* adv., there, thither.  
*tathā* adv., in that way, so.  
*tad* nom. and acc. s. n. to *ta*; as adv., therefore.  
*tadā* adv., then.  
*tadyathā* adv., namely, to wit.  
*√ tan* (*tanōti*, *tanute*), tr., stretch, extend; perform (a sacrifice); — + *ā* cause, bring about; — + *pra* extend.  
*√ tap* (*tāpati*, *-te*), tr. and intr., burn; pain; in pass., suffer, do penance.  
*tapas* n., heat; self-torture.  
*tapasvin* a., practising asceticism; as m., ascetic.  
*√ tam* (*tāmyati*: 131) be sad.  
*taru* m., tree.  
*taruṇa*, f. -ī, a., young, delicate.  
*tasthivāne* pf. part. of *sthā*; as n., the immovable.  
*tādṛc* a., such.  
*tālu* n., palate.  
*tāvant* adj., so great, so much; *tāvat* as adv., so long, so much; often concessive, like *done*, *doch*.  
*tiraskariṇī* f., veil.  
*tiryāṇe* (272) a., going horizontally; as sub., animal.  
*tilaka* m., ornament (often fig.).  
*śira* n., bank, shore.  
*śrītha* n., bathing-place; place of pilgrimage.  
*śīra* a., great, strong, violent.  
*tu* conj., but, however.  
*√ tud* (*tuddti*) push; strike.  
*√ tul* (*toldyati*) weigh.

- √*tuṣ* (*tūṣyati*) rejoice, take pleasure in (w. instr.).  
 √*tṛ* (*tādrati*) cross over; — + *ava* descend; + *ud* emerge; — + *pra* in caus. (*prātdrayati*), deceive.  
*tṛtīya*, f. -ā (335), a., third.  
 √*tṛp* (*tṛpyati*) satisfy oneself.  
*tṛṣṇā* f., thirst, desire.  
*tejasvin* a., courageous.  
 √*tyaj* (*tyajati*) leave, abandon; + *pari* leave off, give up.  
*trayodaśa* (332) num., thirteen.  
*tri* (332) num., three.  
*triṅśat* (332) num., thirty.  
*triloka* n., -kt f., the threefold world.  
*trivṛt* a., triple, threefold.  
*triśiṣṇan* a., three-headed.  
*triṣṭubh* f., name of a metre.  
*tryaṁśiti* num., eighty-three.  
*tva* stem of pron. of 2d pers. (226; cf. 352, 4).  
*tvaḍ* so-called stem of pron. *tva*.  
*tvaṣṭṛ* m., n. pr., a god, Tvaṣṭar.
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- √*dañṣ* (*dāṇṣati*) bite.  
*dañṣṭrā* f., tooth.  
*dakṣa* m., n. pr.  
*dakṣiṇa* a., right-hand; southern.  
*daṇḍa* m., stick; punishment.  
 √*daṇḍaya* (den.: *daṇḍdyati*) punish.  
*dadhan* (*dadhi*: 275) n., curds.  
*dadhyañc* (weakest-*dhic*) m., n. pr.  
 √*dam* (*dāmyati*: 131) control; caus. (*damdyati*) tame; compel.  
*dayā* f., compassion, pity.  
*dariḍra* a., poor.  
*darṣana* n., philosophical system.
- daśa* (332) num., ten.  
*daśaratha* m., n. pr.  
*daṣṭa* part. of *dañṣ*.  
 √*dah* (*dāhati*) burn.  
 √*1da* (*dādati*, *dattī*: 436) give; in caus. (*dāpdyati*) make give or pay; — + *ā* take (312); — + *pra* entrust; give in marriage.  
 √*2da* (*dyāti*: 132) cut.  
*dātṛ* m., giver; as adj. (204), generous.  
*dāna* n., gift, present; generosity.  
*dānava* m., demon.  
*dāsa* m., slave, groom.  
*dāstī* f., female slave, servant.  
*dina* n., day.  
*div* (277) f. (rarely m.), sky.  
*divasa* m., day.  
*divya* a., heavenly, divine.  
 √*diṣ* (*diṣṭi*) show, point out; — + *ā* command; — + *upa* teach, instruct.  
*diṣ* f., point, cardinal point; quarter, region; direction.  
 √*dih* (*dēgdhi*: 428) smear.  
*dīrgha* a., long; — *am* adv., afar.  
*dīrghāyus* a., long-lived.  
 √*div* (*divyati*) play.  
 √*du* (*dunōti*), intr., burn, feel distressed; tr., distress (acc.).  
*duḥkha* n., misery; misfortune.  
*dugdha* n., milk.  
*durjana* m., scamp, rogue.  
*durdaṣṭa* f., misfortune.  
*durlabha* a., hard to find or reach; difficult.  
 √*duṣ* (*dūṣyati*) be defiled.  
*duṣprayukta* a., badly arranged.  
*duṣṣanta* m., n. pr.

*duṣ* inseparable prefix, bad; hard.  
 √*duh* (*dōgdhi*, *dugdhé*: 428) milk.  
*duhity* f., daughter.  
*dūta* m., messenger, envoy.  
 √*dy* in caus. (*dārdyati*) + *vi* tear open,  
 √*dy* (127) see; cans. (*darddyati*) show; pass. (*dṛṣyate*) seem, look.  
*dyṣ* f., look, glance; eye.  
*deva* m., god; f. -ī, goddess; queen.  
*devakī* f., n. pr.  
*devakula* n., temple.  
*devatā* f., divinity, deity.  
*deśa* m., region, land.  
*dāiva*, f. -ī, divine.  
*doṣa* m., fault.  
*dyuti* f., brilliancy.  
*dravya* n., property; object.  
*draṣṭṛ* m., seer; author (of Vedic hymns, etc.).  
 √*dra* (*drāvati*) run.  
 √*druh* (*druhyati*) be hostile, offend.  
*dva* (332) num., two.  
*dvāḥstha* m., doorkeeper.  
*dvār* f., door, gate.  
*dvija* m., Aryan.  
*dvijāti* m., Aryan.  
*dvitīya* (335) a., second.  
*dvipad* (282) a., biped.  
 √*dvī* (*dvēṣti*, *dvīṣtē*) hate; — + *pra* hate extremely.  
*dvīṣ* m., enemy.  
*dvīs* adv., twice.  
*catrin* m., panther.

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*dhana* n., money, riches.  
*dhānī* a., wealthy.

*dhānu* a., bow.  
*dharma* m., right; law; virtue.  
 √*dhā* (*dādhati*, *dhātī*: 435) put, place; — + *api* close, cover, keep shut; — + *a* put on; mid., receive; — + *sam-a* lay or place on; — + *ni* lay down; — + *pari* in caus. (*-dhāpyati*), make put on, clothe in (two acc.); — + *vi* arrange, ordain; — + *sam* put together, unite; lay on.  
 √*dhā* (*dhāyati*: 126) suck.  
*dhātṛ* m., creator.  
*dhānya* n., grain.  
*dhārmika* a., right, just.  
 √*dhāv* (*dhāvati*) run; — + *anu* run after.  
*dhāvana* n., running; course.  
*dhī* f., understanding, insight.  
*dhīmān* a., wise, prudent.  
*dhīra* a., steadfast, firm, brave.  
 √*dhū* (*dhunoti*, *dhunūtī*: 391), shake.  
 √*dhṛ* in caus. (*dhārdyati*) bear.  
*dhṛti* f., firmness; courage.  
*dhenu* f., cow.  
*dhātīrya* n., steadfastness.  
 √*dhya* (*dhīdyati*) think, ponder.

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*na* adv., not; with opt., cf. 207.  
*nakṣatra* n., lunar mansion.  
*nagara* n., -ī f., city.  
*nadī* f., river.  
 √*nand* (*nandati*, -te) + *abhi* rejoice in, greet joyfully (acc.).  
 √*nam* (*nāmati*), intr., bow, bend; tr., honor, reverence (acc.).  
*namas* n., honor, glory.  
*nara* m., man (*vīr* and *lomo*).

*naraka* m., hell.  
*narmada* f., n. pr., a river in India.  
*nala* m., n. pr.  
*nava* a., new.  
*nava* (332) num. nine.  
*navati* (332) num., ninety.  
*navadaça* (332) num., nineteen.  
*navina* a., new.  
*√naç* (*ndçyati*) perish; — + *vi* perish; disappear.  
*√nah* (*ndhyati*) bind; — + *sam* gird, equip oneself.  
*nāga* m., snake.  
*nāṭaka* n., drama, play.  
*nāman* n., name; *nāma* adv., by name.  
*nārī* f., woman, wife.  
*nālī* f., pipe, conduit.  
*nāça* m., destruction.  
*nī* adv., down; in, into.  
*nitya* a., constant; daily; — *am* as adv., always, daily.  
*nideça* m., command.  
*√nind* (*nindati*) blame.  
*nipuṣa* a., shrewd, skilled.  
*niyata*, part. of *nī-yam*, ordained, fixed, permanent.  
*nirdaya* a., pitiless.  
*nirvṛti* f., contentment, happiness.  
*nī* adv., out, forth.  
*niçcaya* m., decision, certainty.  
*√nī* (*ndyati*; caus. *nādyati*) lead, guide; — + *apa* lead away; — + *ā* bring; — + *upa* introduce, consecrate, initiate; — + *nī* bring to an end, determine, settle; — + *pari* lead about; marry.  
*nīca* a., low.

*nīti* f., conduct of life; ethics, politics.  
*nīruj* a., healthy, well.  
*nīlakaṇṭha* m., n. pr.  
*√nṛt* (*nṛtyati*) dance.  
*nṛtta* n., dance, dancing.  
*nṛpa* m., king.  
*nṛpati* m., king.  
*netṛ* m., leader.  
*netra* n., leading-rope, cord; eye.  
*nāu* f., ship.  
*nyañe* (272) a., low.  
*nyāya* m., logic.  
*nyāyya* a., right, proper.  


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*pakṣa* m., wing, side; party.  
*pakṣin* m., bird.  
*pañka* n., mud, bog.  
*√pac* (*pācati*) cook.  
*pañca* (332) num., five.  
*pañcadaça* (332) num., fifteen.  
*pañcapañcāça* (334) a., fifty-fifth.  
*pañcāçat* (332) num., fifty.  
*√paṭ* (*pāḍyati*) split open.  
*paṭu* a., skilled.  
*√paṭh* (*pāṭhati*) recite, read.  
*paṇi* m. pl., n. pr., certain demons.  
*paṇḍita* m., learned man; pandit.  
*√pat* (*pāḍati*) fall, fly; — + *ud* fly up.  
*pati* (274) m., lord, master; husband.  
*pattra* n., leaf, letter.  
*patnī* f., wife, consort.  
*paṭhi* same as *pañthan*.  
*paṭhya* a., wholesome.  
*pad* (282) m., foot.  
*√pad* (*pāḍyate*) go; — + *vi-ā* in caus. (*vyāpāḍyati*) kill; — +



*nis* (*niṣpddyate*) grow, arise from (abl.); — + *pra* flee for refuge to (acc.).

*pada* n., step; place.

*padma* m. n., lotus.

*panthan* (278) m., road, path.

*payas* n., milk.

*para* (233) a., chief, highest; other.

*paramātman* m., the world-spirit.

*paraṣu* m., axe.

*parā* adv., to a distance, away.

*pari* adv., round about, around.

*parivraj* (247, 2) m., wandering ascetic.

*pariṣad* f., assembly.

*parvata* m., mountain.

*√palāy* (*pālāyate*: cf. p. 116, note) flee.

*√paṣ* (*pāṣyati*: 127) see.

*paṣu* m., beast.

*paścāt* adv., behind (w. gen.).

*√1pā* (*pībati*: 102) drink; caus. (*pāydyati*) give to drink, water.

*√2pā* (*pātī*) protect; caus. *pāldyati*) idem.

*pāṭaliputra* n., n. pr., the city Patnā.

*pāṭha* m., lecture, lesson.

*pāṇi* m., hand.

*pāṇini* m., n. pr.

*pāṇḍava* m., descendant of Pāṇḍu.

*pātaka* n., crime, sin.

*pātra* n., pot, vessel.

*pāda* m., foot; quarter; ray, beam.

*pāpa* a., bad; as n. subst., sin.

*pārthiva* m., prince.

*pārvaṭi* f., n. pr.

*pālana* n., protection.

*pāṣa* m., noose, cord, snare.

*pāṣupālya* n., cattle-raising.

*pitṛ* m., father; du., parents; pl. Manes.

*√piṣ* (*pindṣti*) grind, crush.

*√pi* same as *pyā*.

*pīna* part. of *pī*, fat.

*√piḍ* (*pīḍdyati*) torment, vex.

*pūṁs* same as *pumāṁs*.

*pūṇya* a., meritorious, holy, auspicious; as n., merit.

*putra* m., son; -trī f., daughter.

*punar* adv., again, but.

*pumāṁs* (279) m., man, male.

*pur* f., city.

*purā* adv., earlier, formerly.

*purāṇa*, f. -ā and -ī, a., former, ancient; as n., one of a class of works on the creation, etc.

*puruṣa* m., man (*homo*).

*purūravas* m., n. pr., Purūravas.

*purohita* m., domestic priest.

*pulinda* m., n. pr., a tribe in India.

*√puṣ* (*puṣṣṣti*) make increase or grow.

*puṣṭa* gart. of *puṣ*, stout, fat.

*puṣpa* n., flower.

*pustaka* n., book (manuscript).

*√pū* (*pūndti*, *pūnti*) clean.

*√pūj* (*pūjdyati*) honor.

*pūra* m., flood, high-water.

*pūru* m., n. pr.

*pūṣaṇ* (284) m., n. pr., Pūṣaṇ, the Sun-god.

*prthivī* f., earth, ground.

*prthu* a., broad, wide.

*prthvi* f., earth.

*prthvīrāja* m., n. pr.

*√1pr* (*pīpartī*) fill.

*poṣaka* m., supporter, maintainer.

*pāutra* m., grandson.  
*pāura* m., citizen.  
*√pyā* (*pydyate*) swell, get stout.  
*pra* adv., forward, forth.  
*prakācin* a., bright, glistening;  
 act., illuminating.  
*√prach* (*prechāti*) ask, ask about.  
*prajā* f., creature, subject.  
*prati* adv. and prep., back, back,  
 again; towards (postpos., w.  
 acc.).  
*pratikūla* a., unfavorable.  
*pratyāñc* (272) a., backward, west-  
 ward.  
*pratyaham* adv., daily.  
*√prath* in caus. (*prathdyati*),  
 spread; proclaim.  
*prathamā* (335) a., first.  
*prabhāva* m., might, power.  
*prabhūta* a., much; many.  
*pramatta* a., careless.  
*prayāga* m., n. *pr.*, Allahābād.  
*prayukta* part. of *pra-yuj*.  
*prayoktṛ* m., arranger, user.  
*pralaya* m., destruction.  
*praçna* m., question.  
*prasanna*, part. of *pra-sad*, well-  
 disposed.  
*prahāra* m., stroke, shot; wound.  
*prāñc* (272) forward, eastward.  
*prāṇa* m., often pl., breath, life.  
*prāṇin* m., living creature.  
*prātara* adv., early, in the morning.  
*prāyaścitta* n., penance, expiation.  
*prāyeṇa* adv., commonly.  
*prāsāda* m., palace.  
*priya* a., dear.  
*priyakarman* a., kind.  
*priyavāc* a., saying pleasant things,

sociable.  
*priyavādīn* a., idem.  
*√pri* (*prīṇāti*, *prīṇitē*), act., de-  
 light; mid., rejoice; caus. (*prī-  
 ṇdyati*), make glad, please.  
*√plu* (*pldvate*) + *a* drench.  


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*phala* n., fruit, reward.  
*phalavant* a., fruitful.  


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*√bandh* (*badhndti*, *badhntī*) bind;  
 entangle, catch; join; com-  
 pose.  
*bandhu* m., relative.  
*bala* n., strength, might.  
*balavant* a., strong, mighty.  
*balīṣṭha* a., strongest.  
*bahu* a., much, many.  
*bāla* a., young; as m., child, boy;  
 f. -ā, girl.  
*bāpa* m., tear, tears.  
*bahu* m., arm.  
*bindu* m., drop.  
*buddha* part. of *budh*, awakened;  
 enlightened.  
*buddhi* f., prudence, intelligence.  
*buddhimant* a., prudent.  
*√budh* (*bódhati*, -*te*; *búdhya*ti, -*te*),  
 wake; know.  
*budha* m., wise man, sage.  
*brahmacarya* n., life of holiness,  
 esp. religious studentship.  
*brahmacārīn* a., studying sacred  
 knowledge; as m., Brāhman  
 student.  
*brāhman* n., devotion; sacred word  
 (of God); sacred knowledge;  
 world-spirit.  
*brahmān* (a personification of *brā-*

- hman* m., the supreme All-Soul; *Brahma*, the Creator.  
*brahmahan* (283) m., killing a Brāhman.  
*brahmana* m., priest, Brāhman.  
*√brū* (*bravīti*, *brūte*), speak, say; — + *pra* explain, teach, announce; — + *vi* explain, announce.  
—  
*bhakta* a., devoted, true.  
*bhakti* f., devotion; honor.  
*√bhakṣ* (*bhaktṣdyati*) eat.  
*bhaktṣana* n., eating.  
*bhagavant* a., honorable, blessed.  
*√bhaj* (*bhadjati*, -*te*) divide; — + *vi* distribute.  
*√bhañj* (*bhandkti*) break, destroy.  
*bhadra* a., good, pleasant; as n., fortune.  
*bhaya* n., fear.  
*bharatakhanda* m., n. pr., India.  
*bhartṛ* m., supporter; preserver; lord, master; husband.  
*bhava* m., n. pr., a name of Īiva.  
*bhavant*, f. *bhavati*; in voc. *bhos*, f. *bhavati*; used in respectful address instead of pronoun of 2nd person. Cf. § 264.  
*bhasman* n., ashes.  
*√bhā* (*bhāti*) gleam, glance; — + *a* or *vi* idem.  
*bhāga* m., part, piece, share.  
*-bhaj* a., sharing.  
*bhānu* m., sun.  
*bhāra* m., burden.  
*bhāryā* f., wife, woman.  
*√bhāṣ* (*bhāṣate*) speak; — + *prati* answer (acc. of pers.); — + *sam* converse.  
*bhāṣā* f., speech, language.  
*bhāṣant* a., shining, brilliant.  
*√bhikṣ* (*bhikṣate*) beg, get by begging.  
*bhikṣā* f., alms.  
*bhikṣu* m., beggar; ascetic.  
*√bhid* (*bhindtti*, *bhinddhe*) split.  
*√bhi* (*bibhēti*) fear; in caus. (*bhiṣdyate*, *bhādyati*) terrify.  
*√bhuj* (*bhujakti*, *bhujkte*) eat, enjoy; caus. (*bhojdyati*) feed; — + *upa* enjoy.  
*-bhuj* a., enjoying.  
*bhujyu* m., n. pr., a Vedic person.  
*bhuvana* n., world.  
*√bhū* (*bhāvati*, -*te*) become; be, exist; — + *abhi* overpower; — + *pari* despise; — + *pra* arise; be mighty, rule; *valera*.  
*bhū* f., earth, ground.  
*bhūta* part of *bhū*; as n. subst., being, creature.  
*bhūti* f., prosperity, blessing.  
*bhūbhuj* m., king.  
*bhūbhṛt* m., king; mountain.  
*bhūmi* f., earth, ground, land.  
*bhūyas* (340) comp. adj., more; — *yas* adv., mostly.  
*bhūṣana* n., ornament.  
*√bhr* (*bhṛati*, -*te*) support (lit. and fig.).  
*bhr̥gukaccha* n., n. pr., Baroch, a holy place in India.  
*bhr̥taka* m., servant.  
*bhr̥tya* m., servant.  
*bhr̥cam* adv., greatly, much.  
*bheka* m., frog.  
*bhoga* m., enjoyment.  
*bhokana* n., meal.

bhōs see bhavant.

√bhram (bhr̥dmyati: 131) wander about, flit; — + pari idem.

bhrātṛ m., brother.

bhrū f., eyebrow.

makṣikā f., fly, gnat.

maghavan (270) m., Indra.

√majj (mājjati) sink; — + ni idem.

maṇi m., jewel.

mati f., mind.

matimant a., shrewd, prudent.

matsya m., fish.

mathi same as manthan.

mad called stem of aham; cf. 352, 4.

√mad (mādyati) get drunk; — + pra be careless.

madhu n., honey.

madhuparka m., sweet drink.

madkulih m., bee.

madhya a., middle; as n., middle; waist.

√man (mānyate; manute) think, suppose; — + sam honor.

manas n., mind.

manuṣya m., man (homo).

manoratha m., wish.

manohara a., agreeable; entrancing.

mantra m., sacred text; spell, charm.

mantrin m., minister; councillor.

√manth (mathnāti) stir.

manthan (278) m., stirring-stick.

mandara m., n. pr., a mountain.

marapa n., death.

marut m., wind; pl., n. pr., the Storm-gods.

māstaka n., head.

mahant (261) a., great.

mahānasa n., kitchen.

mahārāja m., great king.

mahiṣa m., n. pr.

mahiṣī f., queen.

√1mā (māti; mimitā: 438) measure; — + nis work, create.

mā adv. and conj., not; used in prohibitions, etc., like Lat. *ne*, greek *μή*; cf. 195.

māṃsa n., flesh.

mātṛ f., mother.

mādhurya n., sweetness.

mānava m., man (homo).

manasa n., sense; understanding.

mānuṣa, f. -ī, human.

mārga m., road, way, street.

mālā f., garland.

māsa m., month.

mītra n., friend.

mitradruk (249) a., friend-betraying.

mīna m., fish.

√mil (mīlati) wink; + ni close the eyes.

muktā f., pearl.

mukti f., salvation, deliverance.

mukha n., mouth, face.

mukhya a., principal, first.

√muc (muñcdti: 110) free, release; muktoḥ, without (312).

√mud (mūdāte) rejoice; — + anu allow.

muni m., sage; ascetic.

√muṣ (muṣṣāti) steal, rob.

musala m. n., club, pestle.

√muh (mūhyati) be confused or dazed or stupid.

*mārdhaga* a., on the head.  
*mārdhan* m., head.  
*mūla* n., root.  
*√mr* (*mriyats*: 155) die; caus. (*mārdyati*) kill.  
*mṛga* m., wild animal; gazelle.  
*√mṛgaya* (den.: *mṛgdyate*) hunt for, seek.  
*mṛgayā* f., chase, hunting.  
*√mrj* (*mārjati*: 423) rub, wipe; caus. (*mārjdyati*) rub off, polish; — + *apa*, *pari* or *pra*, wipe off.  
*mṛta*, part. of *mṛ*, dead, fallen.  
*mṛtyu* m., death.  
*mṛd* f., earth, dirt.  
*mekhala* f., girdle.  
*megha* m., cloud.  
*mokṣa* m., deliverance; salvation.  
*moha* m., infatuation.

*ya* (231) rel. pron., used as subst. and adj., who, which, what; cf. 234 ff.

*√yaj* (*yajati*, -*te*) sacrifice (acc. pers., instr. rei); caus. (*yājdyati*) make to sacrifice, offer sacrifice for (acc.).

*yajus* n., sacrificial formula, text.  
*yajña* m., sacrifice.

*yajñiya* a., suitable for sacrificing.

*√yat* (*yadate*) strive after (dat.).

*yatas* adv., whence; wherefore.

*yati* m., ascetic.

*yatna* m., exertion.

*yatra* adv., where, whither.

*yathā* adv., in which way; as.

*yadā* adv., when, if.

*yadī* adv., if.

*√yam* (*yacchati*: 100) furnish, give;

— + *ud* undertake; — + *ni* ordain, fix, appoint.

*yamunā* f., n. pr., the river Jumna.

*yavana* m., Greek, barbarian.

*yaśas* n., glory, fame.

*yaṣṭi* f., stick, staff.

*√yā* (*yāti*) go; with abstracts, come into such and such a state;

— + *a* approach.

*yātrā* f., march, journey; support.

*yāma* m., watch of the night.

*yāvant* a., how much or many;

*yāvat* as adv., as long as, while; as soon as.

*yuga* n., age of the world.

*yugma* n., pair.

*√yuj* (*yundkti*, *yuktiś*) join, yoke, harness; caus. (*yojdyati*) idem;

— + *ni* place, appoint, establish;

— + *pra* arrange; use.

*yuddha* n., battle.

*√yudh* (*yidhyate*) fight (instr.).

*yuvati* f. to *yuvan*.

*yuvan* (269) a., young; f. *yuvati*.

*yusmad* called stem of *yūyam*; as stem in cpds (352, 4.), you.

*yūpa* m., sacrificial post.

*yūyam* (226) pron., you.

*√rakṣ* (*rdkṣati*) protect.

*rakṣaṇa* n., protection.

*rakṣitṛ* m., protector.

*√rac* (*racdyati*) arrange, compose (a literary work).

*rajjū* f., cord.

*√rañj* + *anu* (*anurjdyati*, -*te*) be inclined or devoted to (loc.).

*raṇa* m. n., battle.

*ratna* n., jewel.

- ratha* m., wagon.  
*rathya* f., street.  
*√rabh* (*rdbhate*) grasp; — + *a* take hold on, begin.  
*√ram* (*rdmate*) amuse oneself; — + *vi* (*virdmati*) cease (abl.).  
*raçmi* m., ray; rein.  
*rasa* m., taste, feeling.  
*rasavant* a., tasteful.  
*rākṣasa* m., demon.  
*√raj* (*rdjati*, -te) direct, rule; shine; be illustrious.  
*rājan* m., king.  
*rājya* n., kingdom.  
*rātri* f., night.  
*√radh* (*radhnōti*) succeed; — + *apa* do wrong.  
*rāma* m., n. *pr.*, a hero.  
*rāmāyaṇa* n., a noted poem.  
*rāvaṇa* m., n. *pr.*, a demon.  
*raçi* m., heap.  
*√ru* (*rāūti*: 410) cry, scream; — + *vi* idem.  
*√ruc* (*rōcate*) please (dat., gen.).  
*ruf* f., sickness, disease.  
*√rud* (*rōditi*: 429) weep.  
*ruddha*, part. of *rudh*, besieged, surrounded; suffused.  
*√rudh* (*ruṇḍddhi*, *ruṇḍdhō*) obstruct, check, besiege; — + *upa* besiege.  
*rudhira* n., blood.  
*√ruh* (*rōhati*) rise, spring up, grow; caus. (*rohāyati*, *ropdyati*) make rise or grow, plant; — + *ava* descend; — + *a* climb, mount, ascend; — + *pra* grow up.  
*rūkṣa* a., harsh, rough.
- rūpa* n., form, beauty.  
*rūpaka* n., gold-piece.  
*rāi* (277) m. (rarely) f., possessions, wealth.  
*rohiṇī* f., n. *pr.*
- 
- lakṣa* n., a hundred thousand.  
*lakṣmī* (276) f., goddess of fortune.  
*√lag* (*ldgati*) attach, hang, cling.  
*laghu*, f. -ghu or -ghvī, a., light; small, little.  
*laṅkā* f., n. *pr.*, Ceylon.  
*√lap* (*ldpati*) prate; — + *vi* complain.  
*√labh* (*ldbhate*) receive, take; caus. (*lambhādyati*) make receive, give.  
*lalāṭa* n., forehead.  
*lavaṇa* n., salt.  
*lāṅgala* n., plough.  
*labha* m., acquisition, gain.  
*√likh* (*likhāti*) scratch, write.  
*√lip* (*limpāti*) smear.  
*√lih* (*lēḍhi*, *līḍhō*: 427) lick; — + *ava* idem.  
*√luṇṭh* (*luṇṭhādyati*) + *nis* rob.  
*√lup* (*lumpāti*) break to pieces; devastate; plunder.  
*√lubh* (*libhyati*) covet (dat., loc.).  
*lekhana* n., writing, copying.  
*loka* m., world; sing. and pl., people.  
*lobha* m., desire, avarice.  
*loman* n., hair.  
*loha* n., metal; iron.
- 
- vaṇṣa* m., race, family.  
*vakra* a., crooked, bent.

- vakṣas* n., chest, breast.  
*√vao* (*vdkti*: 415) speak, say; name; caus. (*vdcdyati*) make (a written leaf) speak, i. e. read.  
*vaṇij* m., merchant.  
*vata* m., calf.  
*√vad* (*vdhati*) speak, say; — + *abhi* in caus. (*abhivāddiyati*) greet; — + *vi* (mid.) dispute, argue.  
*vadha* m., killing, murder.  
*vadhā* f., woman; wife.  
*vana* n., woods, forest.  
*vanavāsin* a., forest-dwelling.  
*√vand* (*vāndate*) greet, honor.  
*√vap* (*vdpati*) scatter; sow.  
*vapus* n., body; figure.  
*vayam* (223) pron., we.  
*vayas* n., age.  
*vard* m., suitor, bridegroom.  
*vardra* m., choice, privilege; favor.  
*vara* a., best; better (w. abl.: than).  
*varaha* m., boar.  
*varuṇa* m., n. pr., a god.  
*varṇa* m., color; caste.  
*√varṇaya* (*varṇdyati*) describe, portray.  
*varṇin* a., abiding, being.  
*varṣa* n., year.  
*vallabha* a., dear.  
*√vaṣ* (*vdṣti*) wish.  
*√vas* (*vdṣati*) dwell; — + *ni* inhabit, dwell; — + *pra* go away on a journey; — + *prati* inhabit.  
*vasati* f., dwelling.  
*vasu* n., wealth, money.  
*vasudeva* m., n. pr.
- vastra* n., garment.  
*√vah* (*vdhati*) tr., carry, bear; intr., proceed; flow; blow.  
*vā* encl., or.  
*vāc* f., voice; word.  
*vācya* a., blameworthy, culpable.  
*vāṇijya* n., trade.  
*vāta* m., wind.  
*vānaprastha* m., a Brāhman in the third stage of his life.  
*vāpti* f., ciatern.  
*vāyasa* m., crow.  
*vāyu* m., wind.  
*vāri* n., water.  
*vi* adv., apart, away, out.  
*viṅṣa* (334) a., twentieth.  
*viṅṣati* (332) num., twenty.  
*viṅṣatitama* (334) a., twentieth.  
*vikramāditya* a., n. pr., a king.  
*√vij* (*vijḍti*) tremble; — + *ud* in caus. (*udvejdyati*) terrify.  
*vitta* n., possessions; wealth.  
*√vid* (*vēti*; *vēda*: 416—417) know, consider; caus. (*veddyati*) inform (dat.); — + *ni* caus., idem.  
*√vid* (*cindḍti*, -*te*) find, acquire.  
*-vid* a., knowing.  
*vidyā* f., knowledge, learning.  
*vidvāns* a., knowing, wise.  
*vidviṣṭa* pass. part. of *vi-dviṣ*, detested.  
*vidhi* m., rule, fate; Brahma.  
*vidheya* a., obedient.  
*vinaya* m., obedience.  
*vinā* prep., without (with instr. or acc., often postpos).  
*vipāka* m., ripening; recompense.  
*vipra* m., Brāhman.

*vibhu*, f. -*bhoṣ*, a. pervading, far-reaching; omnipresent, mighty.

*vivāha* m., wedding, marriage.

*vivekin* a., shrewd.

√*viṣ* (*viṣṭi*) enter; — + *sam-a* approach; — + *upa* seat oneself; — + *pra* enter, penetrate.

*viṣ* m. pl., people; the Vāiṣya-caste.

*viśiṣṭa* part. of *vi-ṣis*, excellent, remarkable.

*viśruta* part. of *vi-ṣru*, famous.

*viśva* (231) a., all (Vedic).

*viśvāsa* m., trust, confidence.

*viṣa* n., poison.

*viṣṇu* m., n. *pr.*, a god.

*vihaga* m., bird.

*vihita* part. of *vi-dhā*, ordained.

√*lor* (*vr̥ṇōti*, *vr̥ṇute*) cover, surround; — + *a* cover; — + *apa-a* open; — + *vi* explain; manifest; — + *sam* shut.

√*2or* (*vr̥ṇīte*; *vardyati*, -*te*) choose, select.

*vr̥ka* m., wolf.

*vr̥kṣa* m., tree.

√*vrt* (*vdrtate*) turn; exist, subsist, be, become; — + *nī* return home; — + *pra* get a-going, break out, arise; continue; caus. (act.) continue (trans.).

*vr̥tta* n., conduct.

*vr̥ttānta* m., state of affairs; news.

*vr̥tra* m., n. *pr.*, a demon.

*vr̥ddha* part. of *vr̥dh*, old.

√*vr̥dh* (*vdrdhate*) grow; caus. (*vardhayati*, -*te*) make grow; bring up.

√*vr̥ṣ* (*vdṛṣati*) rain, give rain; fig., shower down; overwhelm.

*veda* m., science, knowledge; esp. sacred knowledge, holy writ.

*vedanā* f., pain.

*redānta* m., a system of philosophy.

*vedi* f., altar.

*vāi* assev. particle, to be sure, in sooth; often untranslated.

*vāiṣya* m., man of the third caste.

*vañjana* n., spice.

√*vyath* in caus. (*vyathādyati*) torment.

√*vyadh* (*vidhyati*) hit, pierce.

*vyalika* a., false, wrong.

*vyavahāra* m., trial, law-suit; trade.

*vyākaraṇa* n., grammar.

*vyāghra* m., tiger.

*vyādha* m., hunter.

*vyādhi* m., disease, illness.

*vyādhiṭa* a., sick, ill.

*vyāsa* m., n. *pr.*

√*vraj* (*vr̥d̥jati*, -*te*) proceed; — + wander forth; become an ascetic.

*vraṇa* m., wound.

*vrata* n., vow, obligation; duty.

√*ṣaṁs* (*ṣd̥h̥sati*) praise; proclaim; — + *pra* proclaim.

√*ṣak* (*ṣaknōti*) be able; sometimes pass., cf. 322.

*ṣaka* m., Scythian.

*ṣakaṣa* m., car.

*ṣakuntala* f., n. *pr.*

*ṣaṅka* f., hesitation.

*ṣata* (332-333) n., a hundred.

*ṣatatama* a., hundredth.



*çatru* m., enemy.  
*çabda* m., sound, noise, word.  
*√çam* (*çamyati*) become quiet,  
 be extinguished, go out.  
*çayyā* f., bed, couch.  
*çara* m., arrow.  
*çaraṇa* n., protection.  
*çarad* f., autumn; year.  
*çaritra* n., body.  
*çarva* m., n. pr., a name of Çiva.  
*çakhā* f., branch; edition, red-  
 action.  
*çānti* f., repose.  
*√çās* (*çāste*) command; rule; pun-  
 ish.  
*çāstr* m., governor, punisher.  
*çāstra* n., science; text-book.  
*√çikṣ* (*çikṣate*) learn.  
*çikhara* m., summit.  
*çiras* n., head.  
*çivaa*, beneficent, gracious; bless-  
 ed; as m., n. pr., a god.  
*çiṣu* m., child.  
*√çiṣ* (*çindṣti*) leave, leave remain-  
 ing; — + *ava* remain over, sur-  
 vive; — + *ud* idem; — + *vi* set  
 apart, distinguish.  
*çiṣya* m., pupil, scholar.  
*√çī* (*çīte*: 409) lie; sleep; —  
 + *adhi* lie asleep on (acc.).  
*çīta* a., cold.  
*√çuo* (*çocati*) grieve, sorrow.  
*çuci* a., pure, clean.  
*çunahçepa* m., n. pr.  
*√çubh* (*çobhate*) be brilliant, shine.  
*çubha* a., good; splendid.  
*√çuṣ* (*çuṣyati*) dry up.  
*çūdra* m., man of the fourth caste.  
*çūdratva* n., condition of a Çūdra.

*çūra* m., hero.  
*çyāla* m., jackal.  
*çeṣa* m. n., rest, remainder.  
*çeṣa* m., a fabulous snake sup-  
 porting the earth.  
*√çram* (*çrāmyati*: 131) become  
 weary.  
*çrama* m., pains, trouble.  
*çraddha* n., oblation to the Manes  
 (cf. in Voc. 16).  
*√çri + ā* (*āçradyate*) go for pro-  
 tection, take refuge with (acc.).  
*çrī* f., luck, fortune, riches; as  
 n. pr., goddess of fortune; as  
 prefix to proper names, famous,  
 honorable, etc.  
*çrīmant* a., rich; famous.  
*√çru* (*çṛṇōti*, *çṛṇuṣ*: 391) hear; in  
 caus. (*çrāvādyati*) make hear, i. e.  
 recite, proclaim (acc. pers.).  
*çruta* part. of *çru*; as n., learning.  
*çruti* f., hearing; holy writ.  
*çreyas* a., better; best; *çreyas* as  
 n., salvation.  
*çvan* (269) m., dog.  
*çvaçura* m., father-in-law.  
*çvaçrū* f., mother-in-law.  
*çvas* adv., to-morrow.  
*√çvas* (*çodsati*: 429) breathe; —  
 + *sam-ā* breathe gently: revive;  
 — + *vi* be confident; trust (gen.  
 or loc.).  
*çveta* a., white.  


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*çatrinçat* (329) num., thirty-six.  
*çadaçṣi* (329) num., eighty-six.  
*çṣ* (332) num., six.  
*çṣṭi* (332) num., sixty.  
*çṣṭha*, f. -ī (335), a., sixth.

*ṣoḍaśa* (332) num., sixteen.

*sam-yukta* part. of *sam-yuj*, provided with.

*samvatsara* m., year.

*saṁśaya* m., doubt.

*sakṛt* adv., once.

*sakthān* (*sakthi*: 275) n., thigh.

*sakhi* (274) m., friend.

*sakhi* f., female companion, friend.

*sajja* a., ready.

√ *sañj* (*śajati*; *sajjāte*: cf. in Voc. 29) hang on, be fastened on (loc.).

*saikāra* m., hospitality.

*sattra* n., sacrifice.

*satya* n., truth, righteousness.

√ *sad* (*śidati*) sit; settle down; be overcome or exhausted; — + *a* approach; — + *sam-a* seat oneself; caus. (-*sāddyati*) meet, encounter; — + *ni* sit down; — + *pra* be favorable.

*sadā* adv., always.

*sadr̥ṣa*, f. -ī, a., similar; worthy.

*sandigdha* a., doubtful; unsteady.

*sandhyā* f., twilight.

*sant*, part. of *las*, being, existing; good; as m., good man; as f. *santi*, good woman, especially a widow who immolates herself.

*sapta* (332) num., seven.

*saptati* (332) num., seventy.

*saptadaśa* (332) num., seventeen.

*sabha* f., council, meeting, court.

*sam* adv., along with; completely.

*samakṣam* adv., before, in the presence of (gen.).

*samartha* a., capable, able.

*samāgama* m., meeting, encounter.

*samāja* m., convention, company.

*samidh* f., fagot.

*samīpa* a., near; as n., vicinity, nearness, presence.

*samudra* m., ocean.

*samunnati* f., height, elevation; high position.

*sameta* a., provided with.

*sampūrṇa* part. of *lṛ* + *sam*, full.

*samyak* adv., well, properly.

*samrāj* m., great king; emperor.

*sarit* f., river.

*sarga* m., creation.

*sarpa* m., snake.

*sarva* (231) a., all.

*sarvatra* a., everywhere.

*savitṛ* m., n. *pr.*, the Sun-god *Sa-vitar*; sun.

√ *sah* (*sāhate*) endure.

*saha* adv., together; prep., often postpos., with, along with, (instr.).

*sahacara* m., companion; -ī f., wife.

*sahasā* adv., suddenly, quickly.

*sahasra* n., a., thousand.

*sahāya* m., companion, helper.

*sakṣin* m., witness.

*sādhana* n., means, device.

*sādhu* m., holy man, saint.

*sāman* n., Vedic melody, song; pl., the *Sāmaveda*.

*sāmanā* m., vassal.

*sāmpratam* adv., at present.

*sāyam* adv., at evening.

*sārasa* m., crane.

*siṅha* m., lion.

√ *sic* (*siñcdti*) drip, drop, moisten;  
 — + *abhi* anoint as king.  
 √ *lsidh* (*śēdhati*) repel; — + *prati*  
 hold back; forbid.  
 √ *śsidh* (*śidhyati*) succeed; in caus.  
 (*śādhyati*) perform; acquire.  
*sindhu* m., n. *pr.*, the Indus.  
*sīman* f., border, boundary; out-  
 skirts.  
*su* adv., well; easy; very.  
 √ *su* (*sunōti*, *sunutē*) press.  
*sukha* n., fortune, luck, happiness.  
*sundara*, f. -ī, a., beautiful.  
*sumanas* a., favorably-minded; as  
 f., flower.  
*surāpa* m., drunkard.  
*swarṇa* n., gold.  
*suhṛd* m., friend.  
 √ *sū* (*sūtē*) generate, bring forth;  
 — + *pra* generate.  
*sūkta* n., Vedic hymn.  
*sūta* m., driver, charioteer.  
*sūda* m., cook.  
*sūrya* m., sun.  
 √ *sr* (*śrati*) flow; — + *anu* follow  
 up; — + *apa* go away; in caus.  
 (*-sārdhyati*) drive away.  
 √ *srj* (*śrjati*) let go, create; —  
 + *ud* let loose or out; raise (the  
 voice).  
 √ *srp* (*śrpati*) move; — + *pra* idem.  
*srṣṭi* f., creation.  
*setu* m., bridge, dike.  
*senā* f., army.  
 √ *sev* (*śevate*) serve, honor; — +  
*ni* dwell; devote oneself to;  
 attend.  
*śāinika* m., soldier.  
*śāinya* n., army.

*soṃa* m., the intoxicating ferment-  
 ed juice of the Soma-plant.  
*śkandha* m., shoulder.  
 √ *stu* (*stāṃti*: 4H) praise.  
*stuti* f., song of praise; praise.  
 √ *str* (*strjōti*, *strjūtē*; *strjāti*,  
*strjūtē*) scatter, strew; — + *upa*  
 scatter, bestrew.  
*stena* m., thief.  
*stotra* n., song of praise.  
*strī* (276) f., woman.  
 √ *sthā* (*tiṣṭhati*) stand, intr.; be in  
 or on, etc., be situated; caus.  
 (*sthāpdyati*) put, place; appoint;  
 stop; — + *adhi* mount, stand  
 over; rule, govern; — + *anu*  
 follow out, accomplish; (cf. also  
 p. 96, last note); — + *ud* arise,  
 rise (cf. Voc. 40); — + *upa* ap-  
 proach reach; — + *pra* mid.,  
 start off; in caus. (act.), send; —  
 + *sam* in caus., cause to remain  
*sthāna* n., place, locality; stead.  
*sthita* part. of *sthā*; cf. 290, end.  
*sthiti* f., condition.  
 √ *snā* (*snāti*) bathe.  
*snātaka* m., one who has perform-  
 ed the ablutions customary at  
 the end of religious pupilage.  
*snāna* n., bathing, bath.  
*snāyu* m., tendon, bowstring.  
*snigdha* part. of *snih*, affectionate.  
 √ *snih* (*snihyati*) feel inclined to,  
 love (gen., loc.).  
*snuzā* f., daughter in law.  
 √ *spr* (*sprjati*) touch.  
 √ *sprh* (*sprhdyati*) desire (dat.).  
*sma* encl., slightly assev.; often  
 accompanies a present tense,

giving it the force of an historical tense.

√ *smṛ* (*smṛati*) remember; think on; call to mind; teach; esp. in pass. *smṛyate* 'it is taught, i. e. traditional'.

*smṛti* f., tradition; law-book.

*śraṇ* f., garland.

*śraṣṭṛ* m., creator.

*sva* a., own; one's own.

√ *svaṇj* (*svājate*) embrace; — + *pari* (Cf. Voc. 21) idem.

*svadṛṣ* a., similar.

√ *svap* (*svāpiti*: 429) sleep.

*svapna* m., sleep, dream.

*svayam* pron., own self, self.

*svayambhū* a., self-existent; as m., epithet of Brahma.

*svarga* m., heaven.

*svasṛ* f., sister.

*svādu* a., sweet.

*svādhyāya* m., private recitation of sacred texts.

*svāmin* m., possessor, lord.

*svāiram* adv., at pleasur.

*hata* part. of *han*.

√ *han* (*hānti*: 419) kill; caus. (*ghātdyati*), have killed; — + *apa* remove; — + *abhi* smite; — + *sam-ā* wound; — + *ni* kill; — + *prati* hinder; injure, offend; — + *sam* write.

-*han* (283) a., killing.

*hanu* f., jaw.

*hanumant* m., n. pr., a monkey-king.

*hantṛ* m., killer, slayer.

*hari* m., n. pr., a god.

*haraṇa* m., gazelle.

*hala* m. n., plough.

*havis* n., oblation.

*hastā* m., hand.

*hastin* m., elephant.

√ *lha* (*lāhati*) abandon, give up; neglect.

√ *2ha* (*jihite*: 438) move.

√ *hi* (*hindoti*) send; — + *pra* idem.

*hi* assev. particle, surely; causal, for, because.

√ *hins* (*hindati*) injure, destroy.

*hita* part. of *lha*; as adj., advantageous; as n., advantage.

*himavant* a., snowy; as m., the Himālaya Mts.

*hina* part. of *lha*, abandoned; wanting in; w. instr., without.

√ *hu* (*juhōti*, *juhute*) sacrifice.

*hutabhuj* (nom. -*bhuk*) m., fire.

√ *hā* see *hā*.

√ *hr* (*hṛati*) take away; steal; plunder; — + *apa* idem; — + *ā* act. and mid., fetch, bring; — + *ud-ā* cite, mention; — + *praty-ā* bring back; — + *ud* save, rescue.

*hṛd* (281) n., heart.

*hṛdaya* n., heart.

√ *hr̥ṣ* (*hṛṣati*, *hṛṣyati*) rejoice, be delighted; — + *pra* idem.

*he* interj., O, ho.

*hemanta* m., winter.

*hrasvam* adv., near by.

√ *hr̥i* (*jihṛēti*) be ashamed.

*hr̥i* f., modesty, bashfulness.

√ *hṛā* (*hṛādyati*) call; in caus. (*hṛādyati*) have called; — + *ā* call, summon.

## II. English-Sanskrit.

abandon, to: *tyaj*; *lā*.  
 able: *samartha*; *śakya*.  
 able, to be: *śak*.  
 according to: *anu*, postpos.  
 acquire, to: *labh*; *āp*.  
 Aqvine: *açvindu*, du.  
 address, to: *brā*.  
 adore, to: *nam + pra*.  
 adorn, to: *lī + alam*.  
 advantage: *hita* n.; *kalyāṇa* n.  
 adversity; *duṣkha* n.  
 afraid, to be: *bhī*.  
 afterward: *tatas*.  
 again: *punar*.  
 against: *prati*.  
 age: *vayas* n.  
 all: *sarva*; (entire) *viśva*.  
 all-protecting: *viśvapa*.  
 allow, to: *jñā + anu*.  
 alms: *bhikṣā* f.  
 alone (adv.): *eva*.  
 also: *api*.  
 altar: *vedī* f.  
 although: *api*.  
 always: *sada*; *nityam*.  
 amuse oneself, to: *ram*.  
 ancient: *purāṇa*.  
 and: *ca*, postpos.; *tathā*.  
 anger: *kopa* m.; *krodha* m.  
 animal: *tīryāṇa* m.  
 announce, to: *lvid + ni*, caus.

answer, to: *bhāṣ + prati*.  
 appoint, to: *kṣp*, caus.; *yuj + ni*.  
 approach, to: *gam + ā*; *yā + ā*.  
 argument (reason): *vāc* f.  
 arise, to: *bhū*; (get up) *sthā + ud*.  
 arm: *bāhu* m.  
 army: *senā* f.  
 arrive, to: *gam + ā*.  
 arrow: *śara* m.; *iṣu* m.  
 Aryan: *doiṣa* m.; *doiṣāti* m.  
 ascetic: *muni* m.; *yati* m.; *pari-  
vraj* m.; *tapasvin* m.; — to be-  
come an a., *vraj + pra*.  
 ashamed, to be: *hrī*.  
 ashes: *bhasman* n.  
 ask, to (inquire): *prach*.  
 ask for, to: *arthaya*.  
 assembly: *sabha* f.; *pariṣad* f.  
 astronomy: *jyotiṣa* n.  
 attain, to: *labh*; *vid*; *lac*; *āp*;  
*ap + āva* or *pra*.  
 attainment: *labha* m.  
 author: *kartṛ* m.; (of Vedic  
hymns, etc.) *draṣṭṛ* m.  
 axe; *paraśu* m.  
 bad: *pāpa*.  
 bank: *śira* n.  
 banner: *ketu* m.  
 barbarian: *yavana* m.  
 bathe, to: *snā*.

battle: *raṇa* m. n.; *yuddha* n.  
 be, to: *bhū*; *vyt*; (be situated)  
*sthā*.  
 bear, to: *bhṛ*; (bring forth) *sū*;  
*sū+pra*.  
 bear: *rkṣa* m.  
 beat, to: *taḍ*.  
 beautiful: *sundara*; *rūpavant*.  
 beauty: *rūpa* n.  
 become, to: *bhū*; *vyt*.  
 bee: *ali* m.; *nadhulik* m.  
 beg, to: *bhikṣ*.  
 begin, to: *rabh+ā*.  
 behind: *paścāt* (w. gen.).  
 behold, to: *ikṣ*.  
 Benares: *kāśī* f.  
 bend, to: *nam*.  
 benefit, to: *lṛ+upa*.  
 beseech, to: *pad+pra*.  
 besiege, to: *rudh*; *rudh+upa*.  
 best: *creṣṭha*; *jyeṣṭha*.  
 betake oneself, to: *yā*; *gri+ā*.  
 better: *creyas*; *jyāyas*.  
 bind, to: *bandh*.  
 biped: *dvipad*.  
 bird: *vihaga* m.; *pakṣin* m.  
 birth: *jāti* f.; *janman* n.  
 black: *kṛṣṇa*.  
 blame, to: *nind*; *lṛ+tiras*.  
 blessed: *bhagavant*; (as prefix)  
*śrī*.  
 blood: *rudhira* n.  
 blow, to (intr.): *vak*.  
 boat: *nāu* f.  
 body: *śarīra* n.; *vāyu* n.; *kāya*  
 m.; (heavenly: sun, etc.): *jyotiḥ* n.  
 bone: *aśṭha* n.  
 book: (manuscript) *pustaka* n.;  
 (work) *grantha* m.

born, to be: *jan*; *jan+ud*.  
 both: *ubha* du.  
 bow, to: *nam*.  
 boy: *bāla* m.; *kumāra* m.  
 Brāhman: *brāhmaṇa* m.; *daija* m.;  
*dvijāti* m.; *vipra* m.  
 branch: *śakhā* f.  
 brave: *dhīra*.  
 breast: *uras* n.; *vakṣas* n.  
 bridegroom: *vard* m.  
 bring, to: *nī+ā*; *hṛ+ā*.  
 broad: *prthu*; *uru*.  
 brother: *bhrātṛ* m.  
 burn, to: *dah*.  
 business: *kṛya* n.  
 but: *tu*; *kinutu*; *punar*.  
 call, to: *hvā*; (name) *vac*; *vad*.  
 capable: *samartha*.  
 caste: *jāti* f.  
 cattle: *go* m. pl.  
 cease, to: *gam*; *ram+vi*.  
 celebrated: *viśruta*; *śrīman*.  
 chain: *lāra* m.  
 charioteer; *sūta* m.  
 charm: *kānti* f.  
 check, to: *dam*, caus.; *rudh*.  
 chest: *vakṣas* n.; *uras* n.  
 child: *bāla* m.; *śiṣu* m.  
 choose, to: *vy*.  
 cistern: *vāpti* f.  
 citizen: *pūra* m.  
 city: *nagara* n.; -ī f.; *pur* f.  
 cleverness: *buddhi* f.  
 climb, to: *ruh+ā*.  
 close, to: *lṛ+sam*; *ldhā+api*.  
 cloud: *megha* m.  
 coachman: *sūta* m.  
 come, to: *gam+ā*; *yā+ā*; *i+*

abhi or ā; come out: gam + nis;  
yā + nis.

command, to: diṣ + ā; jñā + ā caus.

command: ājñā f.; nideṣa m.

commit, to: car + ā; lkṛ.

companion: sahāya m.; sahaca-  
ra m.

company: samāja m.

compose, to: rac.

conduct: vṛtta n.

confine, to: rudh + ni.

conquer, to: ji.

consecrate, to: nī + upa.

consider, to: cint; lvid.

consort: patnī f.

cook, to: pac.

copying: lekhaṇa n.

cord, sacred: upavīta n.

count, to: gaṇaya.

courageous: tejasvin.

course: gati f.

cover, to: lṛ (mid.); lṛ + sam  
(mid.).

cow: dhenu f.; go f.

cowherd: gopa m.

create, to: sṛj.

creator: dhātṛ m.; sṛaṣṭṛ m.

creature: prāṇin m.; jagat n. —

crescent: kalā f.

cross, to: tṛ.

crow: vāyasa m.

curds: dadhan n.

cut, to: kṛt; chid.

cut off, to: kṛt + ava; chid + ava.

daily: nitya; (adv.) nityam; pra-  
tyaham.

dancing: nṛtta n.

daughter: kanyā f.; putrī f.; du-  
hitṛ f.

day: divasa m.; dina n.; ahan n.;

d. by d.: dine dine; pratyaham;

a day and a night: ahorātra n.

dead: mṛta; vipanna.

decide, to (settle): nī + nis.

deed: karmaṇ n.

deity: devatā f.

delicate: taruṇa.

delight, to (tr.): tuṣ, caus.

deliverance: mukti f.

demon: rākṣasa m.

depart, to: i + apa.

describe, to: varṇaya.

desire, to: lubh.

destroy, to: bhañj.

despise, to: man + ava; bha + pari.

determine, to: ci + nis or vi-nis.

devoted: bhakta; smigdha.

devotion: bhakti f.

die: akṣa m.

die, to: mṛ; i + pra; pad + vi.

difficult: durlabha; duṣkara.

dig, to: khaṇ.

diligence: udyoga m.

diligently: bhṛṣam.

disappear, to: naṣ + vi.

disease: ruḥ f.; vyādhi m.

dismount, to: ruh + ara.

disown, to: khyā + prati-ā.

dispute, to: vad + vi.

distress, to: du.

distribute, to: bhaj + vi.

divine: dīrṇya.

do, to: lkṛ; car + sam-ā.

domestic: grhya.

dog: ḡvan m.; ḡnī f.

door: dvār f.

doorkeeper: *dvāṛpāṭha* m.  
 dove: *kapota* m.  
 draw, to: *vaḥ*.  
 drink, to: *lpa*.  
 driver: *sūta* m.  
 drop, to: *sio*.  
 drop: *bīndu* m.  
 dwell, to: *śvas*; *vas* + *ni*; dwell  
 on (fig.): *sañj*.

ear: *kārṇa* m.  
 earth: *pṛthivī* f.; *bhū* f.; *bhūmī* f.  
 east, eastern: *prāñe*; the E.: *prācī*  
 f., sc. *diś*.  
 eat, to: *ad*; *śaṣ*; *bhakt*; *bhuj*.  
 eating: *bhaktāṇa* n.  
 eclipse, to: *lkr* + *tīras*.  
 eight: *aṣṭa*.  
 eighth: *aṣṭama*.  
 eighty: *aṣṭi* f.  
 eightieth: *aṣṭitama*.  
 eldest: *jyeṣṭha*.  
 elephant: *gaja* m.; *hastin* m.  
 eleventh: *ekādaśa*.  
 emerge, to: *ir* + *ud*.  
 eminent, to be: *śubh*.  
 emperor: *samrāj* m.  
 encompass, to: *lvr*; *chid* + *ava*.  
 end: *anta* m.  
 endure, to: *sal*.  
 enemy: *ari* m.; *śatru* m.; *doiṣ* m.  
 enjoy, to: *bhuj*.  
 enjoyment: *bhoga* m.  
 enter, to: *viś* + *pra*.  
 entrancing: *manohara*.  
 envoy: *dūta* m.  
 entrust, to: *ldā* + *pra*.  
 equip, to: *naḥ* + *saṃ*.  
 eulogy: *stotra* n.

even (adv.): *api*.  
 every: *sarva*.  
 evil (adj.): *pāpa*; (subst.) *pāpa* n.  
 exceedingly: *ati*.  
 explain, to: *brū* + *vi*; *lvr* + *vi*;  
*cakṣ* + *vi-a*.  
 exterminate, to: *chid* + *ud*.  
 eye: *netra* n.; *cakṣus* n.; *akṣan* n.;  
*locana* n.

face: *mukha* n.  
 fagot: *samidh* f.  
 fair: *sundara*.  
 fall, to: *pat*; *pat* + *ni*; fall to  
 one's lot: *r*; fallen (killed):  
*patita*; *mṛta*.  
 fame; *kīrti* f.; *yaśas* n.  
 family: *vañṣa* m.  
 famous: *viśruta*.  
 fast (firm): *dr̥ḍha*.  
 fasten, to: *bandh*.  
 fat: *pīna*; *puṣṭa*.  
 father: *janaka* m.; *pitṛ* m.  
 fault, to find: *lkr* + *tīras*.  
 faultless: *anavadya*.  
 fear: *bhaya* n.  
 field: *kṣetra* n.  
 fifth: *pañcama*.  
 fight, to: *yudh*.  
 filled: *pūrṇa*; *sampūrṇa*.  
 finally: *anta*.  
 find, to: *vid*.  
 finish, to: *āp* + *saṃ*.  
 fire: *agni* m.; *huta* *bhuj* m.  
 firewood: *samidh* f.  
 first: *prathama*; at first: *pra-*  
*thamam*.  
 fish: *matsya* m.; *mina* m.  
 fit, to: *yuj*.



five: *pañca*.  
 flee, to: *palāy*.  
 flit, to: *bhram*.  
 flock: *paṣu* m. pl.  
 flower: *pūṣpa* n.; *sumanas* f.  
 fly, to: *pat*; fly up: *pat* + *ud*.  
 fodder: *ghāsa* m.  
 foe: *ari* m.; *śatru* m.  
 follow, to: *gam* + *anu*; *i* + *anu*.  
 fond, to be: *tup*.  
 food: *anna* n.  
 foot: *pāda* m.; *pad* m.  
 force: *bala* n.  
 foreign: *para*.  
 forehead: *lālāṭa* n.  
 forest: *vana* n.  
 forest-dwelling: *vanavāsin*.  
 form, to: *lmā* + *ni*.  
 formula (sacrificial): *yajus* n.  
 fortune: *ṣrī* f., often pl.; goddess  
 of f.: *ṣrī* f.  
 forty: *catvāriṣṭat* f.  
 four: *catur*.  
 free, to: *muḥ*.  
 friend: *mitra* n.; *sakhī* m.; *su-*  
*hṛd* m.  
 friend-betrayer: *mitradruk*.  
 front: *agra* n.; in f. of: *agre-*  
*samakṣam* (gen.).  
 fruit: *phala* n.  
 fruitful: *phalavant*.  
 full: *pūrṇa*; *sampūrṇa*.  
 ———  
 gain, to: *labh*.  
 garden: *udyaṇa* n.  
 garland: *mālā* f.; *śraj* f.  
 gate: *dvār* f.  
 gather, to: *ci* + *sam*.  
 gazelle: *karīṣa* m.; *mṛga* m.

generous: *dātṛ*.  
 get, to: *labh*; *lac*; *āp*.  
 gift: *dāna* n.  
 gird, to: *nah* + *sam*.  
 girdle: *makkhalā* f.  
 girl: *kanyā* f.; *bālā* f.  
 give, to: *yam*; *ldā*.  
 giver: *dātṛ* m.  
 glance: *dyṣ* f.  
 glory: *kīrti* f.; *yogas* n.  
 go, to: *car*: *yā*; *gam*; *i*; go on  
 (continue): *vṛt* + *pra*.  
 god: *deva* m.; goddess: *devī* f.  
 gold: *svarna* n.  
 govern, to: *śās*; *rujyath* kṛ.  
 good: *sādhu*; *sant*.  
 gracious: *śiva*.  
 graciousness: *kṛpā* f.  
 grain: *dhānya* n.  
 grammar: *vyākaraṇa* n.  
 grasp, to: *grah*.  
 graze, to: *car*.  
 great: *mahant*.  
 great king: *mahārāja* m.  
 greater: *mahīyas*; *adhika*.  
 greatly: *bahu*; *bhṛṣam*.  
 greedy: *lubbha*.  
 Greek: *yavana* m.  
 greet, to: *vand*; *vad* + *abhi*, caus.  
 grieve, to: *du*.  
 ground: *bhūmi* f.; on the g.: *adhas*.  
 grind, to: *piṭ*.  
 guard, to: *rakṣ*; *gopāya*.  
 guest: *atithi* m.  
 guilt: *pāpa* n.; *mas* n.  
 ———  
 hand: *kara* m.; *pāṇi* m.; *hastā* m.  
 hang, to: *sañj*; *lag*.  
 happiness: *sukha* n.

happy, to be: *mud*.  
 hard to find: *durlabha*.  
 harm, to: *lkr + apa*.  
 hate, to: *doiṣ; doiṣ + pra*.  
 hear, to: *ṣru*.  
 heart: *hṛdaya* n.; *hṛd* n.  
 heaven: *svarga* m.  
 heavy: *guru*.  
 hell: *naraka* m.  
 here: *atra; tha*.  
 hero: *śūra* m.; *vīra* m.  
 hesitation: *ṣaṅkā* f.  
 high: *ucchṛita*.  
 high water: *pūra* m.  
 hold shut, to: *ldhā + api*.  
 holy: *śuddhu*.  
 holy writ: *ṣṛuti* f.  
 home (adv.); *gṛham*.  
 honey: *madhu* n.  
 honor, to: *pūj; nam; sev*.  
 hope: *āśā* f.  
 horse: *aśva* m.  
 house: *gṛha* n.: master of the h.,  
*gṛhasṭha* m.  
 householder: *gṛhasṭha* m.  
 house-priest: *purohita* m.  
 how?: *katham*.  
 human: *mānuṣa*.  
 hunter: *vyādha* m.  
 hurl, to: *śas; kṣip*.  
 husband: *pati* m.; *bhṛtṛ* m.  
 hymn: *sūkta* n.  
 I: *aḥam*.  
 impart, to: *vid + ni, caus*.  
 inclined, to be: *smṛh*.  
 increase, to: *vydh*.  
 India: *bharatakhanda* m.  
 initiate, to: *ni + upa*.

injustice: *adharma* m.  
 intelligence: *buddhi* f.  
 iron: *loha* n.  
 jaw: *hanu* f.  
 jewel: *maṇi* m.; *ratna* n.; *bha-  
ṣaṇa* n.  
 kill, to: *mṛ, caus.*; *han; han, caus*.  
 kindle, to: *idh*.  
 king: *nṛpa* m.; *nṛpati* m.; *pā-  
rthiva* m.; *rājan* m.; *bhābhuj  
m.*; *bhābhṛt* m.  
 kingdom: *rājya* n.  
 know, to: *vid; jñā*.  
 knowledge: *vidyā* f.; *jñāna* n.  
 lament, to: *lap + vi*.  
 land: *deśa* m.  
 language: *bhāṣā* f.  
 last, at: *ante*.  
 law: *dharma* m.; *vidhi* m.  
 law-book: *smṛti* f.; *dharmaśā-  
stra* n.  
 law-suit: *vyavahāra* m.  
 lead, to: *ni*.  
 leader: *netṛ*.  
 learn, to: *gam + ava; vid; i +  
adhi*.  
 learned: *vidvāns; paṇḍita; kuśala*.  
 learning: *vidyā* f.  
 leather: *carman* n.  
 leavings: *ucchiṣṭa* n.  
 lesson: *adhyāya* m.  
 lick, to: *liḥ; liḥ + ava*.  
 life: *jīvita* n.; *āyus* n.; *carita* n.  
 light: *jyotis* n.  
 light (not heavy): *laghu*.  
 like: *iva*.

limb: *aṅga* n.  
 lion: *siṅha* m.  
 lip: *oṣṭha* m.  
 listen, to: *śru*.  
 live, to: *jī*; *vy*; *an* + *pra*.  
 long: *dirgha*; (adv.) *ciram*.  
 look at, to: *ikṣ* + *pra*.  
 lord: *īśvara* m.; *pati* m.  
 lotus: *padma* m. n.  
 love, to: *snih*.  
 love, god of l.: *kāma* m.  
 lunar mansion: *nakṣatra* n.  
 maiden: *kanyā* f.; *bālā* f.  
 maidservant: *dāstī* f.  
 make, to: *likṣ*.  
 man (vir): *nara* m.; *pumāṃs* m.;  
*puruṣa* m.; (homo): *jana* m.;  
*mānava* m.; *manuṣya* m.; *nara* m.  
 mankind: *jana* m. pl.  
 many: *bahu*; *prabhūta*.  
 march, to: *cal* + *pra*.  
 marriage: *vivāha* m.  
 marry, to: *nī* + *pari*.  
 master: *bhartṛ* m.; *pati* m.  
 mat: *kaṣa* m.  
 means: *sādhana* n.  
 medicine: *auśadha* n.  
 meet, to (intr.): *gam* + *sam* (mid.).  
 meeting: *samāgama* m.  
 melted butter: *ghṛta* n.  
 mention, to: *hr* + *udā*.  
 merchant: *vaṇij* m.  
 merit: *puṇya* n.  
 mighty: *balin*; *balavant*; *vibhu*.  
 milk, to: *duh*.  
 milk: *kṣīra* n.; *payas* n.  
 mind: *manas* n.; *mati* f.  
 minister: *mantrin* m.

misfortune: *duḥkha* n.; *āpad* f.  
 modesty: *hri* f.  
 moisten, to: *śic*.  
 monarch; *saṃrāj* m.  
 money: *dhana* n.; *vasu* n.  
 month: *māsa* m.  
 moon: *candramas* m.; *candra* m.;  
*indu* m.  
 mostly: *bhūyas*.  
 morning, in the: *prātara*.  
 mother: *mātṛ* f.; *ambā* f.  
 mother-in-law: *śvaśru* f.  
 mountain: *giri* m.; *parvata* m.  
 mouth: *mukha* n.  
 much: *prabhūta*; *bahu*.  
 mouthful: *grāsa* m.  
 murder, to: *mṛ*, caus.; *han*; *han*,  
 caus.  
 must: *arh*; cf. § 320 and Exer-  
 cise 80.

name: *nāman* n.; by n.: *nāma*.  
 name, to: *vac*; *vad*; (reckon)  
*gaṇaya*.  
 neck: *kaṇṭha* m.  
 neglect, to: *lha*.  
 net: *jāla* n.  
 never: *na* *kadā* + *api*, *cid*, or  
*cana*.  
 news: *vytānta* m.  
 night: *rātri* f.  
 no one: *na* *ka* + *api*, *cid*, or *cana*.  
 north, northern: *udāñc*; the N.:  
*udictī* f., sc. *diś*.  
 not: *na*; *mā*.  
 nothing: *na* *kim* + *api*, *cid*, or  
*cana*.  
 now: *adhunā*; *sāmpratam*.

O: *ha*.  
 obedient: *vidheya*.  
 oblation: *havis* n.  
 occur, to: *dṛṣ*, pass.; *2vid*, pass.  
 ocean: *udadhi* m.; *samudra* m.  
 offend, to: *han* + *prati*; *lā*.  
 offering (sacrificial): *havis* n.  
 old: *vrddha*; older: *jyāyas*.  
 omnipresent: *viśva*.  
 once: *sakṛt*.  
 one: *eka*.  
 only: *eva*.  
 opinion; *mati* f.; *mata* n.  
 or; *vā*, postpos.; *athavā*.  
 ordain, to: *kṛp*, caus.; *ldhā* + *vi*;  
     ordained: *vikṛta*.  
 order, to: *jñā* + *ā*, caus.  
 other; *anya*; *itara*, *apara*.  
 outakirts: *śīman* f.  
 overcome, to: *2pṛ*.  
 overwhelm, to: *vṛ*.  
 own, one's own: *sva*.  
 ox: *anaḥ* m.

pair: *yugma* n.  
 palace: *prāsāda* m.  
 parents: *pitṛ*, m. du.  
 part: *bhāga* m.  
 path: *mārga* m.; *panthan* m.  
 pearl: *muktā* f.  
 peasant: *kṛṣivāla* m.  
 penance: *tapas* n.; *prāyaścitta* n.  
 people: *jana*, pl.; *loka*, s. and pl.  
 perform, to: *sidh*, caus.; *car*;  
     *car* + *sam-ā*; (a sacrifice) *tan*.  
 perfume: *gandha* m.  
 perish, to: *naṣ* + *vi*.  
 pestle: *muśala* m. n.  
 pierce, to: *vyadh*.

pilgrimage: *ārthayātrā* f.  
 pious: *sādhu*.  
 place, to: *ldhā*; *dhā* + *sam-ā*.  
 place: *pada* n.; *deśa* m.  
 plan: *abhiprāya* m.  
 plant, to: *ruh*, caus.  
 play, to: *dhṛ*.  
 please, to: *ruc*.  
 pleasure: *sukha* n.; with p., pleas-  
     antly: *sukhena*; (wish, choice)  
     *icchā* f.; *kāma* m.; at p.: *sva-*  
     *cchaya*.  
 plough: *lāṅgala* n.; *hala* m. n.  
 plough, to: *kṛt*.  
 plunder, to: *luṇṭh*; *hṛ*; *lup*.  
 poem: *kāvya* n.  
 poet: *kavi* m.  
 point out: to: *dic*.  
 polluted, to be: *duṣ*.  
 poor: *daridra*.  
 possessions: *dhana* n.  
 post, sacrificial: *yāpa* m.  
 pot: *ghaṭa* m.  
 pound, to: *piṣ*.  
 pour, to: *hu*.  
 power: *bala* n.  
 powerful: *balin*; *balavant*.  
 praise, song of p.: *stutif*; *stotra* n.  
 praise, to: *caṇs*; *stu*.  
 pray for, to: *arth*.  
 prescription: *ādeśa* m.  
 presence: *saṁīpa* n.  
 previous; *pūva*.  
 priest: *ṛtvij* m.  
 prince: *kumāra* m.  
 property: *varu* n.; *dhana* n.  
 prosperity: *bhāti* f.  
 protect, to: *rakṣ*; *2pā*; *pā*, caus.  
 protection; *śarapa* n.

protector: *rakṣitr* m.  
 punish, to: *daṇḍaya*; *ṣās*.  
 punishment: *daṇḍa* m.  
 put, to: *sthā*, caus.; *ldhā*; *yuj*  
 + *ni*.

quadruped: *catuṣpad*.  
 quarter: *pāda* m.; (of the sky)  
*diṣ* f.  
 queen: *devī* f.; *rajñī* f.; *mahiṣī* f.

rain: *vr̥ṣṭi* f.  
 rain, to (give rain): *vr̥ṣ*.  
 raise, to (the voice): *sr̥j* + *ud*.  
 ray: *pāda* m.; *raçmi* m.  
 reach, to: *labh*; *āp* + *pra*.  
 read, to: *i* + *adhi*; (aloud) *paṭh*;  
*vac*, caus.  
 realm: *rājya* n.  
 receive, to: *labh*; *grah*; *grah*  
 + *prati*; *ldā* + *a*.  
 recitation (private): *svādhyāya* m.  
 recite, to: *paṭh*; (tell) *kath*.  
 reckon, to: *gaṇaya*.  
 recompense, to: *lkr* + *prati*.  
 reduced (in fortune): *kṣiṇa*.  
 region: *diṣ* f.; *deśa* m.  
 rein: *raçmi* m.  
 rejoice, to: *tuṣ*; *mud*.  
 remember, to: *smr*.  
 restrain, to: *grah* + *ni*.  
 return, to: *vrt* + *ni*.  
 rice: *tanḍula* m.  
 reverence, to: *nam*; *pūj*; *ās* + *upa*.  
 reward: *phala* n.  
 rich: *dhanin*; *çrīmant*; *vaṣumant*  
 (comp. and sup. sometimes *va-*  
*siyas*, *vaṣiṣṭha*).

riches: *dhana* n.; *vasu* n.; *çrī* f.;  
*rāi* m.  
 righteousness: *satya* n.  
 right (subst.): *dharma* m.  
 Rigveda: *ṛgveda* m.; *ṛcas* f. pl.  
 rise, to (of sun, etc.): *gam* + *ud*;  
*i* + *ud*.  
 river: *nadī* f.; *sarit* f.  
 road: *mārga* m.; *panthan* m.  
 rob, to: *muṣ*, *luṣṭh*.  
 root: *mūla* n.  
 rub, to: *mṛj*; *mṛj*, caus.  
 royal: *rāja*-, in cpd.  
 rule, to: *sthā* + *adhi*; *īp*.  
 run, to: *dhāv*; *dru*.  
 running: *dhāvana* n.

sacrament: *saṁskāra* m.  
 sacrifice, to: *yaj*; (for some one)  
*yaj*, caus.  
 sacrifice: *yajña* m.  
 sacrificial formula: *yajus* n.  
 sage: *ṛṣi* m.  
 sake of, for the: *artha* in cpd  
 (cf. 375, 3).  
 salt: *lavaṇa* n.  
 salvation: *muktif*; *bhūtif*; *hita* n.  
 satiated: *typta*.  
 satisfy, to: *typ*, caus.; (oneself)  
*typ*.  
 save, to: *hr* + *ud*.  
 Savitar: *savitṛ* m.  
 say: *vad*; *vac*; *brā*.  
 scatter, to: *2kr*.  
 scholar: *çīṣya*: (learned man)  
*paṇḍita* m.  
 science: *çāstra* n.  
 sea: *udadhi* m.; *samudra* m.  
 sent oneself, to: *sad* + *ni*.

second: *dvitīya*.

see, to: *paç; drç; ikt; ikt + pra*.

seer: *ṛṣi* m.

send, to: *sthā + pra*, caus.

servant: *bhṛtya* m.; *bhṛtaka* m.

serve: *sev*.

set, to: (place) *ldhā*; (intr., of sun, etc.) *i + astam; gam + astam*.

shade: *chāyā* f.

she, etc.: *sā*, f. of *ta*.

shine, to: *çubh; rāj; bhā + vi*.

ship: *nāu* f.

shoe: *upānah* f.

show, to: *drç*, caus.

shrewd: *paṭu*.

shut, to: *ldhā + api; lç + sam*.

sick: *vyādhita; rugna*.

side: *pakṣa* m.

sin: *pāpa* n.; *enas* n.

sing, to: *2gā*.

singing: *gīta* n.

sip, to: *cam + ā*.

sister: *svasṛ* f.

sit, to: *sad; sad + ni*.

situated, to be: *vṛt*.

six: *ṣaṣ*.

sixth: *ṣaṣṭha*.

skilled: *paṭu*.

sky: *div* f.; *diç* f. pl.; *ākāṣa* n.

slave: *dāsa* m.; *dāsī* f.

slay, to: *mṛ*, caus.; *han*.

sleep, to: *svap; çī*.

smell, to; *ghra*.

smite, to: *hṛ + pra; han + abhi*.

so: *iti; evam; tathā*.

soldier: *sānika* m.

some (pl.): *eka* pl.; some . . others: *ke cit . . ke cit*.

sometimes: *kva cit*.

son: *putra* m.; *sūta* m.

son-in-law: *jāmātṛ* m.

song: *gir* f.; *gīta* n.; (of praise) *stotra* n.

soul: *ātman* m.

sow, to: *vap*.

speak, to: *vad; vac; bhāṣ*.

spear: *kuntā* m.

speech: *vāc* f.; *bhāṣā* f.

spoon: *juḥā* f.

stand, to (intr.): *sthā*.

state, to: *brā*.

steal, to: *cur; muç; luṇth*.

steer: *go* m.

stick: *daṇḍa* m.

stone: *dr̥ṣṭad* f.; (precious) *maṇi* m.

stop, to (tr.): *rudh*.

strange (another's): *para*.

street: *rathya* f.; *mārga* m.

strike, to: *taḍ*.

strive, to: *yat*.

strongest: *balīṣṭha*.

study, to: *i + adhi* (mid.); *2as + abhi*.

subject: *prajā* f.

such: *īdṛç*.

suffering: *duḥkha* n.

suffused: *ruddha*.

suitable: *anurūpa*.

summit: *çikhara* m.

sun: *bhānu* m.; *āditya* m.

survive, to: *çiç + ud*.

sweet: *svādu*.

swift: *āçu*.

sword: *aśī* m.

take, to: *dā + ā; grah; grah + prati*.

take place, to: *jan; bhā*

take refuge, to: *pad + pra*.  
 tasteful: *rasavant*.  
 tax: *kara m.*  
 teach, to: *i + adhi*, caus.; *diç + upa*.  
 teacher: *guru m.*; *âcârya m.*  
 tear: *âçru n.*; *bâsya m.*  
 tell, to: *kathaya*; *vad*.  
 temple: *devakula n.*  
 ten; *daça*.  
 tend to, to: *kîp*.  
 terrify, to: *bhî*, caus.; *vij + ud*, caus.  
 text-book: *çâstra n.*  
 that: *ta*; *ayam*; *asau*.  
 then: *tadâ*.  
 there: *tatra*.  
 thereupon: *tatas*.  
 thief: *stena m.*; *câura m.*  
 think, to: *cint*; *man*; think on: *smr*; *dhyâ*.  
 third: *tytîya*.  
 thirty: *triñcat*.  
 thirty-three: *trayastrîñcat*.  
 this: *ta*; *ayam*.  
 thou: *tvam*.  
 three: *tri*.  
 threefold: *trivrt*.  
 thrice: *tris*.  
 thus: *iti*; *evam*; *tathâ*.  
 time: *kâla m.*  
 to-day: *adya*.  
 to-morrow: *çvas*.  
 tongue: *jihvâ f.*  
 torment, to: *pid*; *vyath*, caus.  
 touch, to: *spṛ*.  
 trade: *vyavahâra m.*; *vâṇijya*.  
 travel, to: *vas + pra*; *sihâ + pra* n. (mid.).

treasury: *koça m.*  
 tree: *vrkça m.*; *taru m.*  
 tremble, to: *kamp*.  
 true: *satya*; (faithful) *bhakta*.  
 truth: *satya n.*  
 twelfth: *dvâdaça*.  
 twelve: *daçdaça*.  
 twenty-eight: *açtâviñçati*.  
 twenty-seven: *saptaviñçati*.  
 twice: *dvîs*.  
 twillight: *sandhya f.*  
 twine: *bandh*.  
 two: *dva*.  
 umbrella: *çattrâ n.*  
 understand, to: *gam + ava*.  
 unite, to (intr.): *gam + sam* (mid.).  
 untruth: *anyta n.*; *asatya n.*  
 upanişad: *upanîşad f.*  
 useful, to be: *sev*.  
 vassal: *sâmanta m.*  
 Veda: *veda m.*  
 verse: *çloka m.*; (of Rigveda) *re f.*  
 vessel: *pâtra n.*  
 victorious, to be: *ji*.  
 victory: *jaya m.*  
 view (opinion): *mati f.*; *mata n.*  
 village: *grâma m.*  
 virtue: *dharma m.*; *puṇya n.*  
 visit, to: *gam + abhi*.  
 voice: *vâç f.*; *gir f.*  
 wagon: *ratha m.*  
 warrior: *kṣatriya m.*  
 wash, to: *kṣal*; *spṛ*.  
 water: *jala n.*; *vâri n.*; *ap f. pl.*  
 ware: *vici m.*  
 we: *vayam*.

wear, to: *dhṛ*, caus.; *bhṛ*.  
 weary, to become: *gram*.  
 weave, to: *granth*; *bandh*.  
 wedding: *vivāha* m.  
 weep, to: *rud*.  
 west, western: *pratyañe*; the  
 West: *pratic* f., ac. *diś*.  
 what (rel.): *ya*.  
 wheel: *cakra* n.  
 when (rel.): *yadā*.  
 when?: *kadā*.  
 whence?: *kutas*.  
 where (rel.): *yatra*.  
 where?: *kva*; *kutra*.  
 which (rel.): *ya*.  
 which (of two)?: *katara*.  
 white: *śveta*.  
 whither?: *kva*; *kutra*.  
 who (rel.): *ya*.  
 who?: *ka*.  
 whoever: *ya ka + api*, *cid* or  
*cana*; often by rel. alone.  
 whole: *kytsna*.  
 why?: *kutas*; *kasmāi*.  
 wicked: *pāpa*.  
 wife: *bhāryā* f.; *nārī* f.; *patnī* f.  
 win, to: *ji*.  
 wind: *vāyu* m.; *vāta* m.

winter: *hemanta* m.  
 wipe, to: *mṛj*; *mṛj + apa* or *pari*.  
 wish, to: *iṣ*.  
 with: *saha*, w. inst.; or by instr.  
 alone.  
 withered: *mlāna*.  
 without: *vinā* (instr., acc.).  
 witness: *sakṣin* m.  
 wolf: *vṛka* m.  
 woman: *nārī* f.; *vadhū* f.; *strī* f.;  
*jāyā* f.  
 woman-servant: *dāsī* f.  
 wood: *kāṣṭhā* n.; (forest) *vana* n.  
 word: *vāc* f.; *śabda* m.  
 work: *karman* n.; (literary) *grantha* m.  
 world: *loka* m.; *jagat* n.; *bhuvana* n.  
 world-spirit: *brāhman* n.  
 worship, to: *pūj*.  
 worthy: *sadya*.  
 wound, to: *kṣan*.  
 wreath: *mālā* f.; *śraj* f.  
 year: *samvatsara* m.; *varṣa* m. n.  
 yoke, to: *yuj*, caus.  
 yonder: *tatra*.  
 young: *yuvan*.



## Appendix.

### Hindu Names of Letters.

The Hindus call the different sounds, and the characters representing them, by the word *kāra* ('maker') added to the sound of the letter, if a vowel, or to the letter followed by *a*, if a consonant. Thus, *a* (both sound and character) is called *akāra*; *ā*, *ākāra*; *k*, *kakāra*; and so on. But sometimes *kāra* is omitted, and *a*, *ā*, *ka*, etc., are used alone. The *r*, however, is never called *ra-kāra*, but only *ra* or *repha* ('snarl'). The *anusvāra* and *visarga* are called by these names alone.

### Modern Hindu Accentuation of Sanskrit.

In the pronunciation of Sanskrit almost all Brāhmins employ, with insignificant variations, an ictus-accent, which is quite different from the older musical accent (*svara*) described in Indian and European grammars, and employed nowadays exclusively in the recitation of the Veda. The older system, moreover, as marked in the Vedic texts, has been subjected to very considerable modifications by the Hindus in the traditional recitations of the Vedic schools.

The modern ictus-accent is weaker than that of English. The more important rules governing its use are as follows:

1. *a*. In primitive verbs and derivatives from them the root-syllable is usually accented. *b*. But the accent never goes further back than the fourth place, and seldom back of the third. It may rest on the third syllable only if the penult be short; on the fourth, only if both antepenult and penult be short; thus, *kāranam*, *kāranāt*, but *karaṇāna*; *bōdhati*, *kṣipati*, *ndṣyatha*, but *bodhāvah*, *kṣipāmah*, *naṣyanti*; *dūhitā*, *dūhitaram*, but *dūhiṣṭam*.

2. Derivatives from nouns generally retain the accent of the

primitive, with the limitations given in 1. b.; thus, *rdñku*, *rdñkava*; *gdrga*, *gdrgyah*, but *gdrgydyañi*. A naturally short vowel in the penult, if followed by a group of consonants containing *y* or *v*, does not generally become long by position; thus, *prdbala*, *prdba-lyam*; *ũkta*, *ũktavāt*.

3. In verbs and verbal derivatives joined with prepositions, in augmented and reduplicated forms, and sometimes in declensional forms, the accent is recessive, if the root or stem-syllable be short; thus, *āgamat*, *ānatam*, *anũsthitam*, but *utkĩṣṭam*, *nirũktam*; *āgamat*, *dkṣipat*, but *bibhĩrti*, *tuṣṭāra*, *jagdu*. Polysyllabic prepositions, when prefixed to other words, retain their own accent as secondary accent; thus, *ũpagũcchati*, *ũpagāmatām*.

4. In compounds, unless the first member be a monosyllabic word, each part generally retains its own accent, but that of the principal member is the strongest; thus, *rdjapũruṣam*, *pārvataṣṭ-kharākāram*; but *ũnmukham*, *diggajam*, *praṣṭyayam*.

The division of syllables is much more apparent in Sanskrit than in English. In reading Sanskrit prose the Hindus generally drop into a sort of sing-song *recitativo*. Verses are always chanted.





